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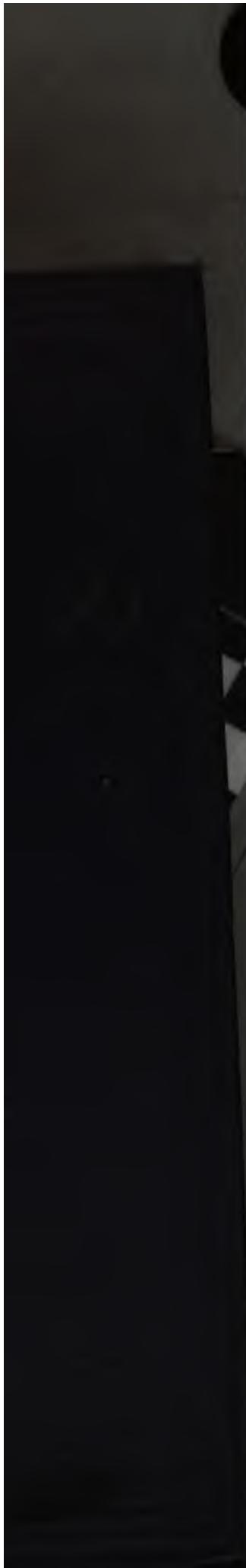
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S T A N F O R D U N I V E R S I T Y L I B R A R I E S





JOHN HOPE
PHILANTHROPIST & REFORMER

BY THE SAME AUTHOR

OLD CHURCH LIFE IN BALLINGRY

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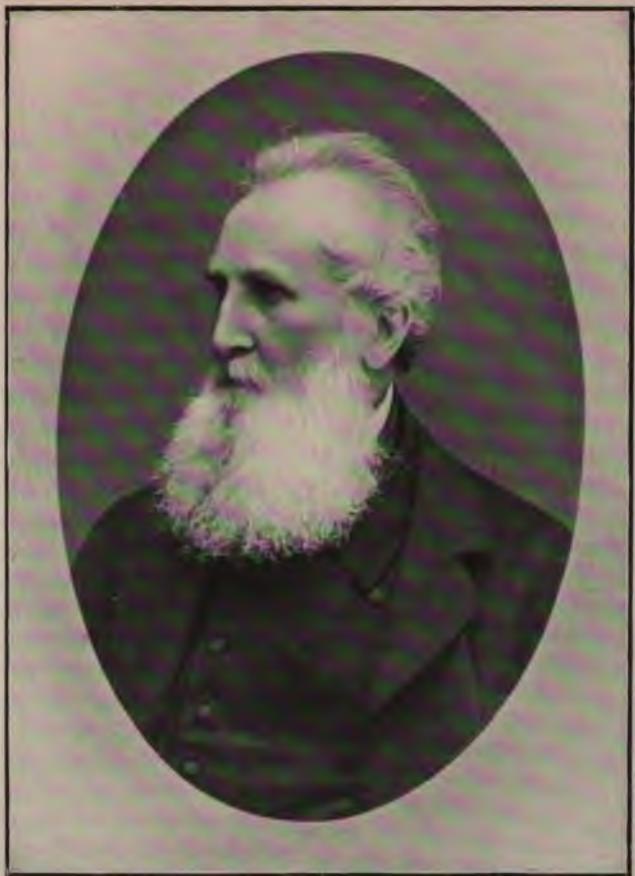
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*Yours faithfully
John Hope*



JOHN HOPE

PHILANTHROPIST & REFORMER

(*ABRIDGED EDITION*)

BY THE
REV. DAVID JAMIE, B.D.
MINISTER OF BALLINGRY
AUTHOR OF "OLD CHURCH LIFE IN BALLINGRY"

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PREFACE

IT is now seven years since the *Life of John Hope* was issued to the public; and the writer has the pleasure of knowing that the book was generally well received, and that it has been read with much gratification by many who had personal knowledge of Mr. Hope, or who took a deep interest in those causes that were dear to him. This present volume is an abridgment of that work. It is issued now with the view of marking the centenary of Mr. Hope's birth; and it is proposed to utilise it as a gift book, by means of which information regarding the Founder of the Hope Trust may be diffused among the youths and children attending the Abstinence Meetings in Edinburgh and district, among the leaders in the Aiders' Associations that are being formed throughout the country, and others, as occasion may arise, who, by a perusal of the book, might be encouraged to begin, or to continue in, Protestant or Abstinence labours. It is, moreover, like the larger volume, offered to the public "in a spirit of affection and regard, as a memorial of a good, kind man, with the prayer that in some slight measure it may aid in the dissemination of the principles with which, throughout his long and laborious life, he was so closely identified."

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GENEALOGICAL TREE OF THE HOPE FAMILY.
The shield denoted by a white line shows that of Mr. James Hope, the father of John Hope, founder of the "Hope Trust."

JOHN HOPE, W.S.

CHAPTER I

THE HOPE FAMILY

JOHN HOPE, W.S., was born in Dalry House, Midlothian, on May 12, 1807, just one hundred years ago. He belonged to a family which has long been distinguished in military, legal, and academic circles, and from a younger branch of which has descended the Hopetoun family now represented by the Marquis of Linlithgow. His grandfather, Dr. John Hope, a well-known Edinburgh man, who figures in *Kay's Portraits*, was appointed king's botanist for Scotland in 1761, and in the same year was elected Professor of Materia Medica and of Botany. It was by his exertions that the present site of the Botanical Gardens was secured; and they were laid out under his immediate supervision.

Dr. Hope had three sons, James, John, and Thomas Charles. John, entering the army, served in the 18th Royal Irish Regiment of Foot. It was from Major Hope that the subject of this memoir inherited the lands of St. Leonard and Gayfield.

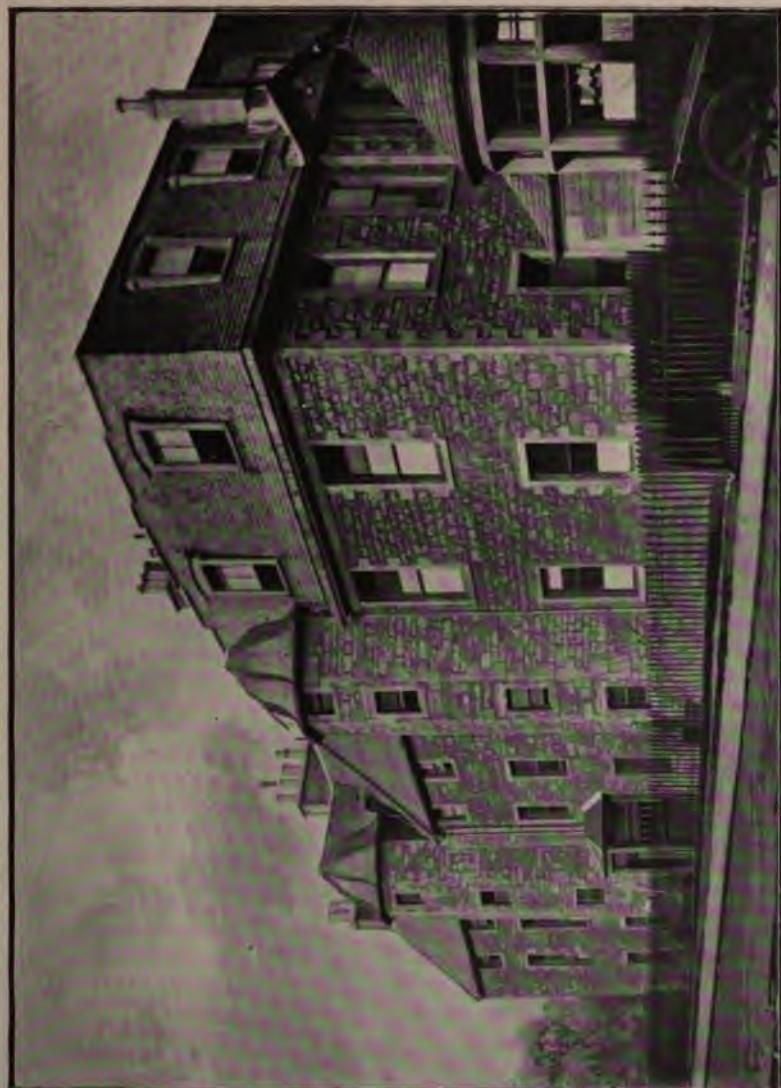
Thomas Charles studied for the medical profession, and obtained the professorial chair of Chemistry, in which science he rapidly acquired distinction.

James Hope, Mr. John Hope's father, who is commemorated by Sir Walter Scott as a classfellow of his in the Royal High School, Edinburgh, was also a well-known citizen of Edinburgh.

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Being of a patriotic disposition he joined the Royal Edinburgh Volunteers, in which he had the rank of Lieutenant-Colonel. His commission, signed by George the Third, bears the date July 9, 1803, and shows that his battalion was commanded at that time by the Duke of Buccleuch. He subsequently became Colonel-Commandant; and Mr. John Hope used, in conversation, to recall the fact that, when quite a child, he saw from the windows of their house in 65 Queen Street his father riding past in uniform at the head of his corps. And when in later life he learned that John Fairgrieve, printer, Rose Street, had been a volunteer, and under his father's command, he, respecting the old association, had business dealings with him throughout many years.

Mr. James Hope married Miss Jane Walker, daughter of James Walker, Esq., of Dalry, by whom he had two sons, John and James, and four daughters. He died in 1842.



DALRY MANOR HOUSE,
The Birthplace of John Hope.

CHAPTER II

EARLY YEARS

NOT many months before Mr. Hope died, when considering in what sort of type he would issue a pamphlet he intended to put into circulation, he spoke of the books of his childhood as being beautifully printed, and expressed the determination to have them brought out of a press where they had lain undisturbed for many years, just to look at them again. He never did bring them out; but his memory had not deceived him, for some of them are indeed of a very clear and excellent type. A further interest attaching to those old books is the fact that many of them bear his autograph, written in the bold, strong hand so familiar to his correspondents, and quite recognisable as his, though written as far back as 1814, when he was but seven years of age. They show what subjects were brought before his mind in his earliest and most impressionable years.

The very first of these books, dated 1814, is a book of short nursery stories; a two-volume book called *The New Robinson Crusoe*, translated from the French; and another two-volume book, *The Elements of Morality*, translated from the German. Then comes the *Nursery Garland*, being a collection of short nursery poems culled from the writings of Akenside, Cowper, Thomson, and others; *Tom Brown and his Sisters*, of date 1814; and the *History of Sandford and Merton*, with fine old engravings. Then we have three volumes of *Tales of the Castle*, with illustrations, translated from the French; and *Stories for Children* (1810), by Maria Edgeworth,

which, like several others of his early books, was a gift from his favourite aunt, Miss Juliana Walker, afterwards Lady Hall of Dunglass.

Particularly noteworthy are two books of scientific dialogues having on the fly-leaf the inscription, "John Hope, 65 Queen Street, 1817," and showing several problems figured out in the inside of the cover; and other two books, one of which was *Wonders of Animated Nature*.

Animated nature was always a delight to Mr. Hope, and so to have a walk with him in the country was a peculiar pleasure. He discoursed upon the trees, the birds, the ants, the clouds; had a keen eye for "bits" in a landscape, and was quick to note and interpret any changes in aerial phenomena. In his library are to be found some excellent volumes on natural history, and books describing the picturesque in many lands. For the sake of completeness, it may be said there are among these early books some devoted to sacred and some to secular history.

In his early boyhood Mr. Hope was sent to the Royal High School of Edinburgh. Here he was not in any way distinguished above his fellows. His mind was not of the sparkling order. He was a steady, plodding worker, but did not dazzle with meteoric brilliance.

He was something of an athlete, and he rather prided himself upon his running and his wrestling. On one occasion when he went to Pinkie, and his father had given him money for the coach, he only booked as far as Portobello, where he came out, and ran with the coach all the rest of the way.

Even as a boy Mr. Hope was greatly taken out; and he made himself most agreeable. In 1819, when just twelve years of age, he is formally invited to dinner "to meet the Pinkie boys." Again, he is invited "to meet his friend William Kerr," afterwards William Scott

EARLY YEARS

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Kerr, Esq., of Chatto, who remained a life-long friend. A little later he has a note from Lord Pitmilly, asking him to dine with him, and meet "your friend Alexander Cameron." Among his invitations is one from an aunt of his, who, when he is about sixteen years of age, summons him to a child's party.

Then there are, of course, corresponding dinners at home, when his friends come to dine with him.

And we also find him getting invitations to the country. When asked by Mr. J. Scott to Galashiels, the letter, which is written to his father, says : "If your son is a shooter, I can offer him some of that sport, though but indifferent." He was not a shooter ; but he was fond of fishing, and had some theories about hooks and baits which he communicated to his friends. His friend William Kerr writes him complaining that, owing to drought, he and his brother "have never been able to kill above three dozen trout in a day ;" and then he adds, "I will try your recipe about the roe." When one of his aunts invites him to the country, one of the inducements she offers is good fishing in the neighbourhood. "I know," she says, "that you are fond of fishing."

Another thing that Mr. Hope was fond of was the collecting of curiosities ; and a cousin of his, Miss Stevenson, writing from Tours, where she is spending the winter of 1824 with General Barnes, her uncle, tells him of some peculiar butterflies, "of a species not found in our colder climate," which she would send him if she could manage it.

In 1822 Mr. Hope had a serious illness, the only serious illness he had all his life ; and it was during this illness that his mother died. He was smitten down with fever ; and after he was quite recovered, he wrote a long, gossipy letter to his cousin in Tours, in which he says : "My hair is become quite curly, from the shaving, since you left us."

In 1824 Mr. Hope went to college, where he distinguished himself by obtaining a prize in the logic class. Among his non-professional studies he took up the subject of architecture, and, writing to his aunt, he says:—

“I have got the character of a great architect, and hardly a house in Moray Place can be built without being revised by me. I have also given twelve good plans for our ground in Leith Walk, which is to be begun to be feued in the beginning of spring . . .”

The year 1825 brings further evidence that Mr. Hope had made a study of architecture to some purpose. He had been on a visit to Glenmorriston, the proprietor of which was about to build a house. On his return home he made out plans suggesting improvements. Writing to Mr. Hope's father, this gentleman, Mr. James Murray Grant, says:—

“The polite manner in which you view your son's short visit at this place is extremely gratifying to me. I did myself derive much benefit from Mr. Hope's society. Being about to build a house here, I found him well acquainted with the intricacies of such an undertaking; and have indeed to thank him for many hints, that, I am sure, will prove useful to me.”

The great event of 1826 was a trip to Paris and Switzerland, which he thoroughly enjoyed.

Early in the year 1827, Mr. Hope settles down steadily to regular and hard reading of law. His cousin now in London praises his resolution, and admires the devotion to duty which makes him rise at six o'clock in the winter mornings to prosecute his studies.

For his guidance in his reading of law he is provided with a tutor, who very soon is able to report to Mr. James Hope, who employs him: “I receive both much profit and pleasure from the inquiring disposition and great attention of Mr. John Hope.”

That it might not be “all work and no play,”

Mr. Hope becomes an archer, and at once is congratulated by his cousin, who expresses the hope that he "will some day show his prowess and deck his side-board as his friends have done before him."

After about a year's hard work, Mr. John Bayne, his legal tutor, has, on account of illness, to give up for a time his tutoring, and writes to Mr. James Hope : "I am sorry for nothing so much as to be obliged to give up my morning meetings with Mr. John Hope ;" while to Mr. John Hope he writes : "My intercourse with you has been of much profit and unmixed pleasure."

The immediate object of the morning meetings was gained, for in 1828 Mr. Hope passed his legal examination, and was admitted to the Society of Writers to the Signet.

It was decided that, before fairly going into harness as a W.S., Mr. Hope, like many of the young gentlemen of his time, should make the grand tour. The necessary preparations were made, and on December 1, 1829, he stepped ashore at Calais for a sojourn of some months upon the Continent. It must have been a rough passage across the Strait, for his Calais hotel bill contains the altogether unusual item, "*cognac et sucre*." Spending only one night here, he hurried on to Paris.

Paris this time he did not enjoy. He had friends to whom he carried letters, and they were very kind and attentive; still there was a defect somewhere, and he willingly turned his back upon the gay capital. Snow lay all around ; the roads were frozen hard, which was not a disadvantage, for it made them more passable than was customary. The first night, spent in the inn at Fontainebleau, was most uncomfortable, the room being draughty and the firewood damp. Even Lyons, where the first Sunday was spent, was not attractive; but here, it must be said, he was in suffering from a sore knee, for which he obtained a

prescription from a resident medical man. His spirits only began to rise when he left the flat country of France for the hills of Savoy. "I must forget," he wrote home, "Paris and France of 1829, and remember only my former visit of 1826."

By the thirtieth of December he had reached the foot of Mont Cenis. Soon he crossed to the Italian side, and immediately the hoar frost, which had steadfastly clung to the carriage windows all the way from Paris, dissolved, and shortly thereafter the passengers were gazing down with eager eyes upon the plain of Lombardy. Turin and Genoa were passed through in course, and as they drove along the seashore and beheld the orange trees and olive gardens, they declared it real felicity—"no snow, blue sky, and a delightful view." When they sought to purchase fruit, the dealer went into his garden and broke off two branches, on which they counted fourteen oranges. And when, on the sixth of January, they entered Florence they felt as if there they could rest. "I like Florence a hundred times better than Paris of 1829," wrote Mr. Hope to his friends; "I am very desirous now to learn Italian."

Our traveller spent no more than a week in Florence now, for he must get on to Rome. It was on January 16, 1830, when he first set eyes on the imperial city. He tried to work up enthusiasm, but, strange to say, he failed. And immediately he began to let his friends know that he was disappointed. He went the usual round—visited the English to whom he had letters of recommendation; dined with them; and in turn gave dinners in his rooms, the wines costing very much more than the viands. But still there mingled with his pleasures a strain of discontent. Mr. John D. Hope, afterwards Sir John David Hope, Bart., who was, till his death in July 1892, one of Mr. Hope's closest friends, wrote him from Toulouse: "You must be *très difficile*

if you are disappointed with Rome. Pray, what did you expect to see? Or what is it that you find wanting? If you expect cleanliness, you won't find that out of Great Britain." His friend Henry Logan, among many good advices, writes the following: "And so you're there, and wish you were at home again, with a book in your hand and your feet on the fender. Forget home for a time, and give all your thought to what you went there for."

When, towards the end of April, Mr. Hope leaves the city of Rome, he seems to breathe more freely. As the courier, whom he had engaged three months previously, was packing up his trunks he looked on with delight; and you almost think you hear his cheery laugh as he tells of his experiences at Malta. Malta he enjoyed immensely. There were so many nice people there. From that place he went to Naples, where he also had such pleasant social intercourse that he left it with reluctance after a stay of ten days. Before going there he had said in a letter to Mr. Bayne, his law tutor, that "he hoped Naples would not appear equal in beauty to Edinburgh." This much amuses Mr. Bayne, who says: "You seem determined to allow no illusion of eloquence or poetry to efface from your mind the genuine beauties of your native land."

From Naples a journey was next made to Sicily, where Mr. Hope experienced very great pleasure. When nearing Messina the passengers were informed of a projected change of route, which drew forth the following protest:—

"We, the passengers subscribing, desire that the original plan of navigation be adhered to, so that we may have an opportunity of seeing Stromboli by night.

(Signed) "JOHN HOPE, No. 22.
 "ELY BARTON, „ 20."
(Eight names in all.)

In the beginning of June Mr. Hope found himself once more at Florence, from which place he journeyed, after a stay of ten days, to Pisa, Bologna, and Venice ; thence by Padua, Verona, Mantua, and some other towns, to Milan, which he reached on the fourth of July. Then to the Italian lakes and the Splugen, and on to Geneva, where he stayed for several days. Then on the first of August he came to Mont Blanc. It does not appear that he ascended the mountain, but he was at Chamouni. Then he proceeded *via* Berne and Interlaken, past the Lake of Lucerne, and on by Einsiedeln to Zurich and Munich. "This part of Germany," he says, "is as horrid as can be—flat, and wet, and a poor, cold soil." Here he remains eight days, receiving some polite attentions from Lord Erskine, who places his box at the theatre at his disposal ; and here also he receives a letter from Captain Dundas, written from Geneva, warning him to keep away from France. Captain Dundas writes : "The French have made short work with their revolution, and poor Charles the Tenth must feel very sorry for himself, the more so that nobody seems to pity him. What fools the people of England are with their subscriptions ! I wonder when the French will subscribe for the starving Irish."

Vienna is the next halting-place, and here Lord Cowley, to whom he has letters of introduction, invites him to dinner. Dresden was another of the places where he stayed eight days. Here he purchased a number of views and a small piece of porcelain, and treated himself to an evening's entertainment at the theatre. His tour is now fast drawing to a close. On the twelfth of October he leaves Dresden for Berlin ; then passing through Magdeburg, Brunswick, and Hanover, he reaches Hamburg on the twenty-fifth of October, where he stays till the twenty-ninth, and on November 1, 1830, he once more sets his foot on British soil, having been away for a period of exactly eleven months.

CHAPTER III

THE MAN OF BUSINESS—MUNICIPAL POLITICS 1831-1838

THE years immediately succeeding Mr. Hope's sojourn on the Continent were devoted by him for the most part to the cultivation of perfect business habits, and to the broadening and deepening of his knowledge of the principles of law. He entered into business with a will.

He also, as one of the Junior Conservatives of the city, threw himself with the heartiest vigour into the active study of municipal politics. He belonged to the fifth district or ward into which the city had been divided under the Municipal Act of 1833, and, when election time came round in 1834, he, as convener of the district committee, had everything in readiness for a contest. For his committee's perusal he submitted a state of the votes given at the last election, so that every man might know what to expect when he approached a voter ; next he brought before them a list of possible candidates ; and when their choice was made he busied himself with getting up a requisition. The two men chosen were Hugh Bruce, Esq., advocate, and Patrick Neil, printer. And when the result of the poll was declared, it was seen that the two candidates whom Mr. Hope supported were carried by a triumphant majority.

For the next year, and to be able to cope with any possible opposition, Mr. Hope was determined to attend to the proper registration of Conservative voters. This work was carried on in 1836, and thus a good few names were added to the roll, and the Conservative strength increased.

Anticipating a keen fight in 1836, Mr. Hope was again

ready for his committee with all possible information and guidance. Nor did he refrain from taking a share in the active work of canvassing. He took two sections—namely, Rose Street between Frederick Street and Castle Street, and Rose Street between Castle Street and Charlotte Street—both sides of the street in each case.

The fight was a keen one, and that it was gone into with spirit will be seen from *The Scotsman*, of date Saturday, November 5, 1836 :—

"We adverted in our last to the disgraceful conduct of a person at the polling station in the fifth ward without naming him. The individual was Mr. John Hope, W.S., Moray Place. Had the electors been his menial servants, or had they been idiots incapable of knowing right from wrong, he could not have treated them with greater contempt. So outrageous was his conduct, that he was three or four times seized with the view of being turned out of the room, and he was once floored on the staircase when laying hold of a voter. The persons present were not less astonished at the meekness with which he bore the most offensive epithets freely applied to him by individuals. The poll-sheriff at last called in two policemen to restrain his disorderly conduct."

It was probably something different from meekness which made Mr. Hope take so calmly the presence of the policeman and the hard epithets that were flung at him. It would be his remarkable power of self-control, or, rather, his power of self-forgetfulness, his absorption of self, in the cause he had at heart. He had the courage to sacrifice himself for the sake of the cause he had at heart, while showing at the same time that the combative spirit was strong within him. No man knew better how to "bottle up" his feelings, as he himself expressed it. In stormy Town Council days of later years he was asked: "How is it, Mr. Hope, that you can make everybody so angry, and yet retain yourself such perfect good humour?" He only answered with a smile; but in what we have just said we believe will be found the true explanation.

CHAPTER IV

ACQUIREMENT OF DISTINCTIVE VIEWS

1839-1844

IN the year 1838, when Mr. Hope was over thirty years of age, he came to have serious religious impressions. His condition must have caused him some disquiet, for in after years he called this a "memorable period." Nor did the effects of his struggle fade quickly from his mind, for even six years later he describes himself as "a young convert." Immediately on his conversion, with characteristic energy he set himself to the building up of a strong Christian character. He prescribed himself a systematic course of Bible study, with suitable commentaries; he daily perused some pious book, like Bogatsky's *Golden Treasury*; and he made himself intimately acquainted with the works of John Angell James of Birmingham, an author to whom he constantly declared his very great indebtedness.

For a time he said little at home about his spiritual change, but yet he busily scattered the seed, though in a somewhat random way. His practice was, while on his walks, to hail the passers-by; and if he found they were at leisure, to engage them in conversation, and gradually lead them on to speak of religious subjects. With patience, tact, and kindness he brought them to think of the state of their souls, and presenting them with a copy of Bogatsky, or with *Heads of Prayer*, or some such work, he besought them to begin or to renew the prime religious duties. With many of those whom he thus casually met he entered into lengthened

correspondence; in some of the more promising he took a deep and permanent interest.

The topics to which at first he gave the greatest prominence in his talks and in his letters were the Bible, and prayer, and the keeping of the Sabbath. Afterwards, when he had adopted temperance views, he usually began with them, but he made them only the preliminary to pressing home religious views. He made it abundantly clear that what he was anxious about was the welfare of the person's soul. With smoking and with snuffing he pursued a similar plan. Indeed, the tobacco pipe in a young man's mouth was very frequently the medium of introduction to a highly spiritual conversation.

To his relatives and friends he communicated his views in the letters he wrote to them. Thus writing to his sister, Mrs. Barton, he gives her his opinion regarding "gif-gaf dinners"; and would have the money wastefully spent on food given to provide for the people a religious education. He maintains that religion is clearly *the most* important branch of education. He attributes much of the present evils of our country to the want of religious education. And he adds:—

"The Lord Provost summoned the poor to the Green Market, that every man, woman, *and child* might drink the Queen's health in *ale*. I condemn much the notion of children being thus taught to associate festivities and rejoicing with *drink*. This is very brutal, and it may be the formation of bad habits in many. As it was, the people made a row. The sturdy beggars attended, and amused themselves by throwing the pies at each other, and I hope few children got much ale.

"I do not approve of Sunday wine to children, not because it is Sunday, but that any event should be marked in the youthful memory by such means. The child should have other reasons for loving Sunday. This feeling has been very strongly brought to my mind by the Provost's ale to children.

"Another subject which much engages me is the Sunday

ACQUIREMENT OF DISTINCTIVE VIEWS 15

mails. From *experience* I know now that no evil would result from the mails not travelling on a Sunday."

Writing subsequently to his sister, after giving her an epitome of a sermon he had heard on modern hospitality, Mr. Hope recommends that people should give a moderate dinner, and lay aside the saving for *extra* charitable purposes, and indicates that his hope lies in educating the rising generation.

How new ideas lead to modified procedure is shown in the following account given by Mr. Hope to his sister of a trip he took accompanied by a young clerk from his office :—

"The first time I was at Ben Lomond was when dear Gran., the Major, &c., had the jaunt. We arrived at Luss on the Saturday night, and I remember I was up Ben Lomond on the Sunday. The second time was in 1831, when I was master of ceremonies, with James, the Hunts, &c. It was a Sunday, and we had some whisky with us, and we ascended Ben Lomond. On descending, I sprained my ankle (not from the whisky), and thus the excursion terminated.

"This year I inquired about the church, and fixed my Saturday finish accordingly ; and, on the Sunday, took the church, and not the hill ; and I had a more happy Sunday than on either of the previous Sundays. It would have been a grand day for the hill, and we met several travellers going to the hill ; but we had a splendid day on Monday, almost as fine, when we ascended and descended the hill without whisky or accident."

On hearing that a little nephew of his had expressed a desire to go to Doncaster races, Mr. Hope penned a letter to his sister, warning her against the danger to youths in

"1. Horse-racing, ramifying into horse-jobbing and horse-jockey associations.

"2. Betting. One should never bet *at all*. The difference between the gloves and £1000 is only *in degree*; but a child should be trained to abhor every—the smallest—degree of evil.

"3. Gaming. In this I refer to a very common practice of children playing for pools. In no games would I give children a

pool. Give them amusing games (cards if you will, for I do not at present see evil in cards), but let them get into the custom of liking the game for the game and victory, and not as the means of getting a 6d., or cakes, &c."

Recalling a guest's remark that "Sunday was just the day to get wine," Mr. Hope proceeds :—

"I remember well the feeling I experienced when I heard young H—— told that wine-drinking was one of the duties of Sunday; and thus arose a feeling that Sunday was not to be signalised in the minds of youths as the wine-day, or the day for any extra.

"I have seen infants getting tastings of wine, &c., for what purpose I never could tell, but it was forming an unnecessary taste.

"I wish much to bring my mind to a full bearing on several points. I wish, as we all should wish, to do what's right. I do not wish or approve of fanaticism, which is founded on a misapprehension of God's laws."

In a letter written in December 1840 Mr. Hope, without any apparent misgiving, proposes to travel to see his sister in England on the Sunday. In later days he would not have done so, even in a case of sickness, without much searching of heart. Even now his mind was busy working out the whole question of the Sabbath, and six months later he had come to a conclusion, and made his resolutions accordingly.

To make the Sabbath a day of rest to all in his household, he gives orders that his Sunday dinner should be cold meat. He will not have late hours on Sunday morning. He says :—

"If the seed is to be sown by the minister in the sanctuary, the ground must be previously prepared in the closet; and for this there can be no time if the Sunday hour of rising be late."

From the letters we have quoted, it will be seen that, while Mr. Hope's opinions are in process of formation, he is by no means aggressive; he writes just as he

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happens to be thinking at the time—"recording," as he calls it, his "present views." But as he writes, his ideas seem to crystallise, and all misgivings vanish. He is free, however, yet to change his mind, if cause for change be shown to him. Meanwhile he betakes himself to prayer; and if, on further thought and reading, his views become confirmed, he regards his prayer as answered, and believes it to be the will of God that he should propagate those views. And in the task he sets himself his courage never falters. Through good report and ill report his banner never falls. Though sustaining many a check, he presses resolutely forward, assured that he is doing battle for God and the right.

When, instead of simply stating his new views, he proceeds to press them on his friends, his difficulties are begun. Neither the members of his family nor his old acquaintances give him much encouragement. They think him crotchety ; they call him a recluse ; sometimes they will not answer his appeals. And yet he feels impelled to write them. When in the course of his argumentation he has given some keen home thrusts, he will end his letter with a "There's for you now ;" at other times, when in a more serious mood, he will add, "Now don't be angry." Or he will say: "In conclusion, I would urge you not to be angry with this letter ; I write to make you think, not to make you angry, for anger would be a complete antidote to my longings."

Some of his friends did not disdain to reply, and so at times he would have several correspondences on hand. One of those who took up the challenge wrote thus uncompromisingly : "A puritanically-spent Sabbath is hell upon earth."

In reply to this declaration Mr. Hope admitted that he was much struck with the force of the expression, "sorrow struck, not conviction struck ;" and he went on to review in detail the ordinary Sabbath duties, such as morning prayer, forenoon worship, the quiet interval,

afternoon worship, and religious reading in the evening, so that one might say with John (Rev. i. 10), "I was in the Spirit on the Lord's Day." And he asks—

"What are we told of the condition of those who go to heaven? (Rev. vii. 14).

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.'

"Now, if you really think that what I have described on the previous page for Sabbath observance is hell upon earth, it follows that you would consider the occupations of those described in the quotation from Revelation vii. 14 would be hell in heaven. I do not enlarge."

And he concludes by asking his correspondent :—

"Will you accept the accompanying volume of James's *Christian Professor*? I read it in the beginning of 1841 with satisfaction, and retain a pleasing recollection of it, and hope you will like it."

Among the other subjects which occupied Mr. Hope's thoughts at this time were fishing, hunting, shooting, the theatre, and temperance refreshment rooms. Fishing he is content to leave, for the present, an open question. Hunting and shooting he will not utterly condemn; but when he finds an assistant-master of Watson's Institution has a gun, and that the boys are seen on the road with powder flasks, he records his opinion that it is not desirable that those boys should be brought, by the example of their masters, to go about the country roads and hedges "popping at everything they meet with." And when he is ridiculed by a former friend for giving his time to "Bible societies and *such OTHER NONSENSE,*"

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he retorts by drawing a parallel between the Bible-society man and the man who "spends his days in killing time and foxes," and asks the objector to say for himself which of the two occupations ranks *first* in a Christian's duty. And yet again, writing to a dear friend in the grouse-shooting season regarding a prospective holiday, he says:—

"I do not write you about game. I am happy to eat birds, though I have doubts as to the animus with which they are shot. I do not enlarge, because there are many, many points far more important than shooting on which I could write, were I to do so."

With regard to the theatre, as was to be expected, Mr. Hope had early made up his mind. But he is careful to explain in a letter to his aunt, Lady Hall:—

"I am most anxious not to appear to advocate a ceremonial abstinence from acts, for I am increasingly sensible of the spirituality of our religion, and that we will be judged by our hearts and desires, and not acts only."

Writing about this time to another of his aunts, Miss Helen Walker, he delivered himself of his sentiments regarding temperance refreshments; and the scheme he drafted for his aunt's consideration is exactly that which was taken up many years afterwards and elaborated under the name of the British Workman Public House.

As was to be expected, the change which came over Mr. Hope's spiritual state made itself felt in the office as well as in the home. As a business man, he remained keen and careful. He kept faithfully to business during business hours, and knew perfectly how to maintain discipline among the clerks employed. And though occasionally misunderstood, he proved himself to be an exceedingly kind master. He often spoke seriously with them, and tried to get them to abjure bad habits, and become members of the church. He helped them with their studies, providing books for them on loan, which books were not always gratefully returned; and on one

occasion, after a clerk had left the office, retaining the books as if they had been a gift, he had to threaten him with legal proceedings before they were restored. If a temporary clerk had acquitted himself well while in the office, he spared no pains in writing to other legal houses, with a view to securing further employment for him. If, again, a clerk had happened to fall ill, Mr. Hope not only called the doctor, but wrote out for him a statement of the symptoms with as much particularity and care as he would bestow upon an important brief. If the clerk has overwrought himself through too hard reading at his law, he suggests to the doctor whether he should not prescribe that the patient go early to bed, and not sit studying late. And when holidays come round he corresponds with the clerks in the kindest way.

Many of the letters to the clerks on holiday do not partake at all of a business character, but are purely religious in their tone. Examples of this class are those written to William M'Donald, who was spending the vacation at Blair Athol.

"EDINBURGH, 31 MORAY PLACE,
"July 26, 1841. Monday.

"I am led to write you to ask you if you remembered last evening, as I did, what passed between us on the previous Sabbath evening. The idea occurred to me, so I placed the two chairs as they were the previous Sunday. I took my place at mine, as if you were still here, and I prayed that the Lord would give you grace to resist temptation. You have put your hand to the plough: O pray that you may not turn back, for if you turn back *now* you cannot know that you will ever go on again. You are in the land of temptation and among tempting companions. O resist all their invitations. I know they will set upon you; but when they do, then pray in your heart to God, and He will make all their reasons pass away like mist from the mountains.

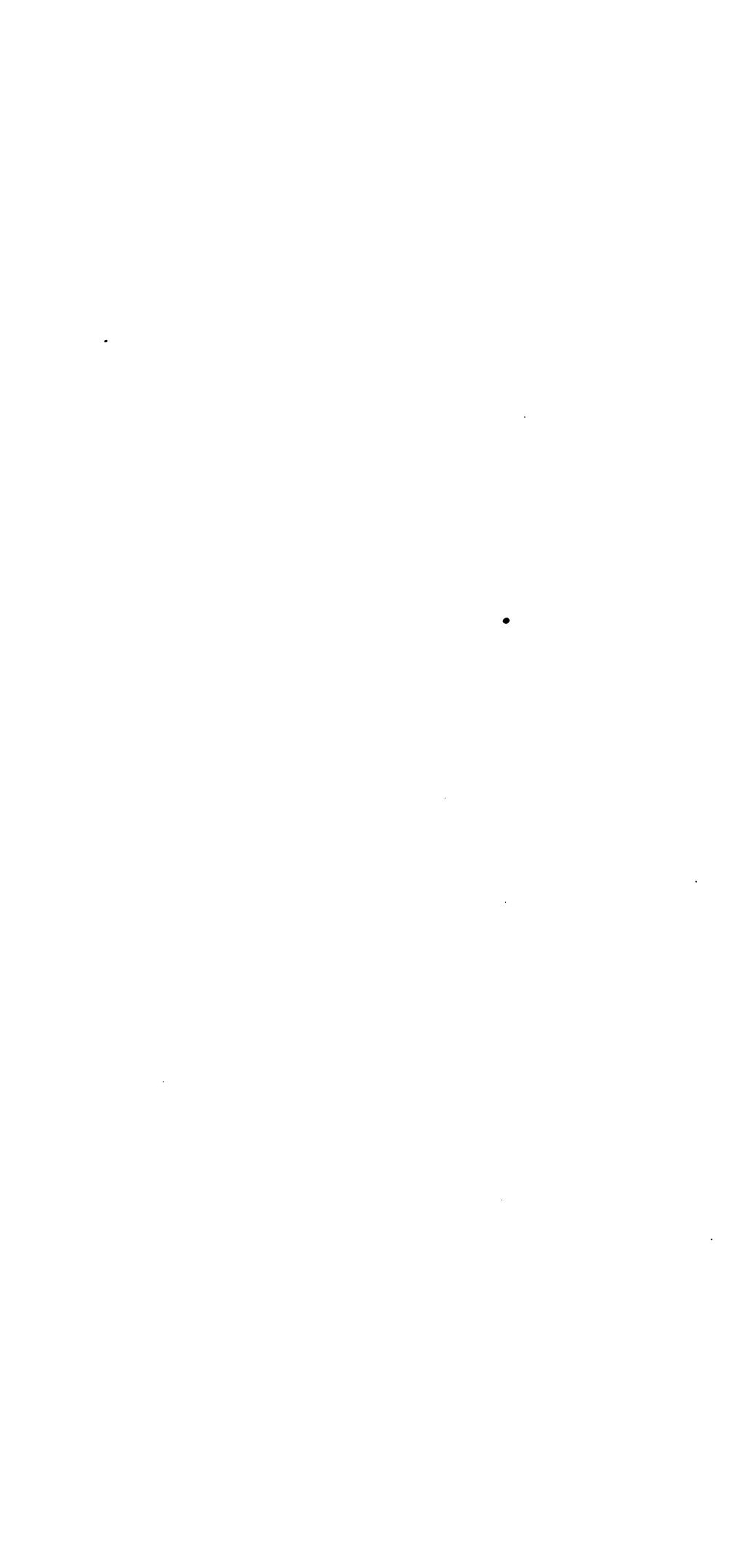
"Be regular in prayer, each morning and evening."

And so on, for quite two pages more.



31 MORAY PLACE,
EDINBURGH.

VIEW FROM BACK WINDOWS.
MR HOPE'S BUSINESS ROOM



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On the sixth of August, acknowledging a letter from William, Mr. Hope writes :—

"I read your letter with much joy. It made me shed tears, and then I went on my knees to pray for you. O William, if you will keep close at prayer, you will not fail.

"I will be very happy to see you when you return. I have been thinking of plans for you. Strict rules upon one's self are at first most important. I think (but this we will speak about) if you could unite with Gow, who wishes to do well, in some regular plan of daily reading and prayer, and of regular hours, and of mutual explanation, when either is kept late out, and the like, would do well; also going to church with Gow, as one united family. I am sure the Lord will bless every such plan, as it is commenced for good, and He will hear our prayers. I will think, and do you think, of plans till we meet.

"I pray that your feelings may be permanent and constant. Do not smother them, but encourage them and secure them now when God offers you grace. If refused or despised now He may not offer again.

JOHN HOPE."

In the course of his life Mr. Hope has had addressed to him some very hard names. He has been called a faddist, an enthusiast, a bigot, and more of a nature like to these; but if those who presumed so to describe him had had the privilege of reading letters of his such as these, could they have done otherwise than modify their expressions regarding him?

As in the office, so out and around, at his walks, and on his travels, his conduct was marked with Christian earnestness, zeal, and affection. He lost no opportunity of speaking a good word. To the tradesman lounging away the last few minutes of his dinner hour, to the children gathering daisies, to the ploughman letting his horses breathe when he had come to the furrow's end, to the coachman as he cleaned his harness at the stable door he would throw out some kindly, casual remark, on the chance of finding an opening for more serious conversation. He rarely met with a rebuff, but he did not

always perfectly accomplish his desire. Occasionally a lad would look to him for other than spiritual benefit, but he did not allow him to establish any unfounded claim. He recalls what actually passed between them when they met, to show that in his first expressions there was no foundation for expectations being formed. "Nothing," he says, "would grieve me more than that any one should be deceived by any expression of mine. Besides, such an idea would be quite at variance with my motive—your eternal good."

And various are his methods of promoting the "eternal good." He freely circulated, besides the books already mentioned, such works as *How to be Happy*, *Heavenly Paths*, *A Bundle of Myrrh*, and *A Full Christ for Empty Sinners*. He drew up schemes of Bible and other reading for persons he had met. He warned his correspondents to watch their devotions and their readings, lest their warmth of faith should cool down to *form*. He says to one: "Write me what you do for one day—not so much for me as the good it does for you. It is well to think minutely on each part of the time passed, and what good resulted from it." Or, if circumstances warrant it, he can probe most keenly. To the coachman, who was falling back and becoming intermittent in his reading and his prayers, he writes:—

"The horse that stumbles at every little stone it meets is a very worthless animal. That you know. Be not, then, like that horse. Be decided. There is a softness about you, an undecidedness in this matter, I cannot understand. You do not deny your duty. That will make you less excusable. You know it, and yet you do it not."

Mr. Hope had many a casual protégé, with whom he would carry on a correspondence, even for years, in the hope of doing lasting good, but there were others in whom he took a more permanent interest. Of these we shall consider in a group the three young men whom we shall call William A—, Alexander B—, and

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Murdoch C——, whom he specially denotes “*my* three.” From time to time he compares them with each other, and latterly puts the one in contrast to the other.

The first one, A——, retained his place in Mr. Hope’s regard so long probably because he was the first. For the second one, B——, he had, for a considerable period, a very strong affection, and it was on his account that he became a total abstainer. The third one, Murdoch, was the least brilliant of the three, but he was by far the most steadfast; and thus in him his patron had the greatest satisfaction.

A—— came under Mr. Hope’s notice when quite a little boy at school. He was an orphan, staying with his uncle; and in the evenings he would come to Moray Place to get assistance with his lessons.

On his leaving school he entered Mr. Hope’s office, and began to study law. But he fell into evil ways, and had to quit this employment and return the law books that he had on loan. He also left his uncle’s house and went to Whithorn. He had dreams of setting up in business for himself, and thought that Mr. Hope would help him; but he was answered thus: “I conceive the only course for you is to get into a situation, and rise by perseverance and by degrees. No one would give you the means to set up a shop. They would not be sure that the money would not be foolishly squandered. . . . This shop plan of yours is still a striving to make money by a short cut and without exertion. . . . I know that that which you call your spirit will rise when you *first* peruse this letter; but, by-and-by, you will view it, as it is intended, to tell you my real opinion, looking only to your good, without regard to your likes or dislikes, whether you can see it at present in this light or not. I will be glad to hear that good attends you. Disappointment—great disappointment—has not extinguished my interest in you, and I will rejoice when you regain my good opinion.”

After giving him a few days to think on what he has written, Mr. Hope resumes the pen and gives him the very kindest advice about getting a situation; discusses with him the pros and cons; encourages him to make his "reform" complete, and ends his letter thus: "The best advice I can give you is to pray and ask advice of God." It is finally decided that he shall return to Edinburgh, to his uncle's house; and he becomes an ironmonger's apprentice.

When Mr. Hope wishes to see him he asks him to come in the morning at seven, and he refuses to see him in the evening, because he "will not be accessory to *one minute's* deviation at night." He comes in the morning, and they arrange a course of reading. Formerly novels were not excluded, for he had lent him *Anne of Geierstein*; but now, though he approves of "variety as an assistance in reading," novels are forbidden. "You may like novel-reading," he says, "but it will do you nothing but harm, and unfit your mind even for history, which, as compared with law, ranks low in the intellectual ladder."

When some of the books come back to Moray Place they have a smell of tobacco, and this raises anew an old controversy. William has learned to smoke. A long time previously, when Mr. Hope had met him on the Mound, he had a pipe in his mouth, and there and then he was made to promise that he would smoke no more. He had now resumed the practice, and being taken to task, he again declares that, in addition to giving up novels, he will renounce the pipe. Mr. Hope is pleased, and gives him a ticket for a young men's course of lectures.

William now turns to poetry, and himself begins to tempt the muse. On this Mr. Hope makes no remark. But when William has gone to a new situation in Whitehaven, and fails to tell of his doings, he gently probes him with the remark: "Perhaps you reserve your communi-

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cations until the poetic muse be coaxed ; for my part I prefer a prose letter."

For a month or two after this Mr. Hope did not write, and William imagined he had fallen entirely out of favour ; but he was reassured. He got a long and very kind epistle, full of earnest counsel, coupled with questions, and also some remarks about his own state of mind.

William requires some discipline, and the next letter he receives is short and sharp :—

"I acknowledged your letter in course, and I write some questions—very searching ones.

"1. How are you reading your Bible? what portion? how much daily? if regularly on, or as the book opens, or how?

"2. On what system are you? Total abstinence, temperate when it comes, or what? I completed my two years of total on the 5th.¹

"3. Do you smoke? When did you last smoke? What are your habits in this respect?

"4. Do you snuff? This you did not do formerly. I ask, but I have no reason to suppose you snuff. JOHN HOPE."

The letter in reply is not what Mr. Hope would have liked ; but the correspondence still goes on. He will not press him on the matter of drinking. He asks the question, but he does not ask him to promise, for he has not yet shown himself capable of abiding by his promises.

Once more the desire is strong in William's mind to have a shop of his own, and he asks Mr. Hope to advance £100. This he gently but firmly refuses to do. When asked, Will he introduce him to some of his friends ? this also he declines to do. He cannot keep himself in control ; he wishes to get speedily rich, and it is not for his good that he should be helped to do this.

Some months later (July 1843), Mr. Hope recurs to the subject.

¹ This fixes the date when Mr. Hope became a teetotaler as November 5, 1839, when he was thirty-two years of age.

"You say nothing of your drinking and smoking doings. I do wish you could get that command of yourself, and that sense of independence, as to be able to say 'no.'

"If you could attain that, I would feel, not a regard, for that is as it was, but a confidence which I do not have at present."

In another month William gets another letter, beginning thus :—

"Knowing that you have a temper, or, as you wrongfully used to call it, and may still call it for all I know, a spirit, I feel that I must write you, else I may be long eno' without hearing from you. I scruple not to write. I write for good, and I hope I will not scruple always to write, if I may be the means of good."

And then the writer goes on to ask :—

"Are you still, notwithstanding all your promises, independence, and spirit, the slave of tobacco? . . . While you are a slave to these habits, acquired since you left your uncle's roof, I feel that there is a source of distrust of you. . . . I have given up drink (having never snuffed or smoked) for the good of my neighbour, though hitherto I have derived all the benefit myself, and it is very great. I often think of you; I believe I have mentioned you in prayer daily since Sunday the 23rd July [three weeks]. I will be happy to hear from you."

In July 1844, William is able joyfully to write that at last he is his own master. In reply he is asked: "Have you given up smoking and drinking? Have you become a communicant in the church?"

A year later he has the same questions put to him, and he is told that of the *three*, "*my three*," Murdoch bids fair to be the first, and he may possibly be the second. A month or two later, however, he is asked: "Are you to be the most smoking and drinking of the three?"

After yet another year William finds he has come upon evil days. He wonders whether Mr. Hope will help him. But that he will not do.

"I am sorry indeed," he says, "that misfortunes are coming, but I will not step in to avert them. You formerly wished £100

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to start you. I thought it would go, and I had not confidence, and it was not in my way, and I thought that a youth should save for himself, and start on it. Much more will I not pay £100 to creditors."

William's affairs do not improve. He has to give up business, and he determines to go to Liverpool. But first he writes an angry letter to Mr. Hope, complaining of his uncle for poisoning Mr. Hope's mind, and complaining of Mr. Hope for not giving to him the advantages he had given to B—, with whom he was compared. With regard to the uncle his mind is at once disabused; and as to the complaint of want of advantages, the whole matter is argued out, and the letter (November 16, 1846) ends thus:—

"Had you been a proper youth, one with whom one could expect comfort, you might have complained. You give me no information as to your concerns—financial, or drinking, or smoking—or your habits, or your Liverpool address, &c., so I can only hope good.—Yours,

JOHN HOPE."

Alexander B— makes a better start with Mr. Hope than did William A—. He was a boy who had come in from L— to attend the High School of Edinburgh, and probably on account of some deficiency in his previous training, had difficulty in getting forward with the work of his class. On this becoming known to Mr. Hope, who met with him one day when walking out to "Rest and be Thankful," he finds him the necessary books, and advises him as to the proper way of using them. He makes out a plan of study for him, but fearful lest he should overtax his strength, he warns him of the necessity of taking plenty open-air exercise. When the holidays come on he advises him again to take sufficient open-air exercise, but still to do some work. It will hardly do for a lad who is anxious to get on to spend the eighth part of a year in doing nothing. He should make it a point of principle to

do so much work a day. "It would be a sad thing if Young Principle was to use the stock of hooks more than the stock of books; it would be a parallel case to my story about *Guy Mannering*, which I lent to W. A., and who did not stop till he had finished it." He is not, however, without some sympathy for the hooks, for when he hears that Alexander has caught a three-quarter pound fish, he presents him with a new set of tackle.

It is arranged that B—— is to enter the office in Moray Place, on October 1, 1839, as a lawyer's apprentice, and Mr. Hope busies himself in planning what will be best for his advantage. For his law studies he proposes himself to take him in hand. He draws up for him a scheme of study, and pledges himself to help him, for a year, as much as he can. The main feature of his proposal is that he should follow in his studies the work of the class Mr. Hope is himself attending. "And thus," he says, "I will always be minutely prepared in advance."

And then there is the question of where he is to stay in town. In the first place, B—— must board. Mr. Hope is very decided against lodgings. "Lodgings exposes a youth to the risk of getting into bad company almost to a certainty, and then the youth is lost. . . . To lodgings I NEVER will consent." In the second place, he must board with a suitable person; and a lady living in Howe Street is chosen, with whom the most complete and careful arrangements are made. And when occasion arises he does not scruple to offer her suggestions :—

"Mr. John Hope presents compliments to Mrs. H——. He remembers in his own morning risings the difficulty he often experienced in getting his fire to kindle, from various causes—shavings burning out before the sticks were ignited, sticks ditto, coals, &c., and he understands that B—— finds similar difficulty.

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"Mr. Jo. H. having recently resumed rising before the servants of the house, was advised to try, by means of English coals, to keep in his fire all night. He tried, and the fire has not failed for 10 mornings in the session. The fire is made up at night thus :—

"The burning coals are put back, a small piece of Scotch coal is put in front, and the English coal behind ; and the supply of coals thus put on at night lasts during the night, and till 9 or 10 the next day, being longer than would the ordinary fire of Scotch coal kindled in the morning at 6. If the fire at making up is too strong, some water is put on the English coal.

"He thinks this plan would answer well for B——, for he would regret if he lost any time in fighting with obstinate coals, or was led to seek comfort in bed from the shivering in a cold room. He hopes equal luck will attend Mrs. H——'s grate, and so enable a fair trial to be made. He hopes Mrs. H—— will excuse him for taking the liberty to send a bag of English coal from the same dealer that supplied the coals to Mr. John Hope. The name is Lyall, 1 Fife Place, top of Pilrig Street, Leith Walk."

For two years the work goes on most smoothly. B—— is anxious to get on ; he is clever and industrious, and there is nothing that Mr. Hope will not do for him. He takes him with him when he goes on holiday ; lets him see Loch Katrine, Loch Tay, Dundee, Perth, Kenmore, and other places ; supplies him with comfortable wraps ; and, writing to the doctor about his health, remarks : "He deserves by his conduct my utmost care ;" while to his minister he writes : "I can truly give him unqualified praise."

But by August of 1842 the lad is beginning to decline from his high purposes ; and Mr. Hope was led to write letters of earnest exhortation and appeal both to his father and himself.

After the holidays are over, and work is begun, it is found that B—— has not improved. He sleeps in in the morning ; and Mr. Hope adopts the expedient of writing the servant-maid to call him every morning at six o'clock, whether the order be to call or not, acquaint-

ing the mistress of the house at the same time that he has taken this step. But things do not improve ; and by October of this year, B—— has given more cause than ever for anxiety and grief. He has been feasting and drinking with some of the other clerks, and is unable to appear at the office in the morning. Mr. Hope visits him, and finds him in the deepest dejection ; and for his comfort he sends him the following note :—

“ 31 MORAY PLACE,
“ October 29.

“ I send you a little book of Mr. James's on happiness. I do not think you have read it, and I hope you will like it.

“ I note some texts which have been pleasing me. Will you read them? . . .

“ I would record a date of my trust—Wednesday morning, October 12, 1842, between 8 and 9.

“ May the Lord bless you.

JOHN HOPE.”

It is of no avail. Three days later the revel is repeated, and in consequence B—— is again found sick in bed. Once more does he form the best of resolutions ; and to brace him for a stronger effort he is sent off to the country for a change. “ My dear B——,” writes the patient master, “ do not try to save necessary expense on your journey.”

During this holiday period the lad receives the following most interesting letter :—

“ 31 MORAY PLACE,
“ December 24, 1842. Half-past 9.

“ MY DEAR B——,—As, for me, it was late till I got to bed last night, I did not rise so early this mng. as usual. I awoke at about my rising hour, $\frac{1}{2}$ to 6, but I lay thinking of you.

“ As I could not get downstairs in time to read as usual, I opened my Bible in my own room—my first Bible, got from my mother in 1813.¹ It opened at a chapter I have often read,

John's Gospel, chap. 14,

¹ Mr. Hope lovingly valued this present to the end, and left it behind him in good condition.

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and I read it, and was much struck with verses 13 and 14. Tho' I had previously prayed, remembering you as usual, I immediately betook myself to prayer, founding on these verses, thinking on nothing else, and asking, in Christ's name, that He would give you to believe.

"Having told you what I did, I would now ask you to retire to your room and read the chapter, John 14, and then, in terms of the 13th and 14th verses, ask in prayer, in Christ's name, that you may believe.

"Do not say you can't. Oh, my dear B——, just go and do it. Suppose that the whole Bible consisted of nothing else than these verses. Go and ask, and ask again and again. I am sure you will not ask in vain.

"I have much thought on verses 36, 37, and 38 of the previous chapter, when I would form resolutions.

"May the Lord bless you.—My dear B——, yours ever,
"JOHN HOPE."

Alas, poor youth! In spite of high resolve he fails completely. Now he will not listen to advice; he chafes against restriction; he insists, when the holiday time comes round, on being left free to spend it as he likes. When Mr. Hope writes to his father again he resents the interference, and comes back to the office determined to have his freedom. He announces his intention of resigning his appointment, and is met with the intimation that he is not free to leave: he is a bound apprentice, and must serve his time. He struggles for a while, but after he is convinced he is then informed that he may leave if he chooses. And on October 10, 1843, he quits connection with the office. He has, however, a number of law books and other things on loan, and asks that he may be permitted to keep them for a year; and on January 1, 1844, being an office holiday, when Mr. Hope has time to write at length, a letter is penned to him, addressed "My still dear B——," and closing with these words: "Be sure to let me know when your views come back to what they were in 1839, and when you resume prayer. . . . I do not, at the time I write, know

of any conversion that would give me more heartfelt joy. . . . In the meantime, I can only continue to pray morning and evening for this, the desire of my heart."

After a time B—— does come back to the office, but, though efforts are made on both sides, no material change took place in the relations between the two, and in July 1847 they are in controversy about the possession of certain law books and copies of B——'s indenture. And there was even a threat of legal proceedings between them, but that was happily avoided. They determined, however, to move henceforth independently of each other. And so they did for many years. But it is pleasing to know that, as time rolled on, Mr. B—— was not forgetful of his early benefactor, and that, when in Edinburgh not long before his death, he visited and had friendly converse with him.

Murdoch C—— was a Highland lad who had come south from the parish of S—— to make some money in the summer with which to educate himself in the winter. Mr. Hope met him in 1838, and resolved to help him in his efforts. This he does by paying, for a quarter, half his board and half of his school fees, the other half being paid by Murdoch's father. When the quarter is expiring he puts himself in communication with the minister of S——, and makes minute inquiry.

The minister reports favourably, and the schooling goes on, on the same terms, for a period of three years.

Murdoch then writes to Mr. Hope that he would like to get into a shop; but Mr. Hope replies that he cannot advise him, and he must choose an occupation independently of him. But he explains that he writes thus not from indifference, but from his want of knowledge of shops in his quarter. And he adds: "Whatever you may be, be regular in daily reading of the Bible, in morning and evening prayer, and in strict observance of the Sabbath; and be not tempted to depart from

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that by any prospect of present advantage, for what is money if you ruin your soul?"

In January 1842 Murdoch obtains a situation in Somersetshire as a traveller to a tea merchant; and he receives from the minister a guinea, which Mr. Hope had previously sent to help in procuring an outfit for him. Mr. Hope also writes him at this time strongly urging him to be a total abstainer. He enters hopefully upon his business, but he soon discovers he has got into a "wicked situation," for he has to work on Sunday. This is the day selected by the master for going over the accounts, and he has to make up from his order-book a statement of the preceding week's business. In distress he writes to Mr. Hope asking what, in the circumstances, he should do. Mr. Hope's procedure in the case is eminently characteristic of him.

He first writes to Murdoch, saying, "We are not to act with haste, but we must pray for direction," and advising him how to approach his master so as to secure favourable terms. Then he writes to Thomas M'Kenzie, Esq., M.P. for Ross-shire, to the Rev. Mr. Jay of Bath, and to Mr. Broadwood, M.P. for Bridgewater, who mentions the Rev. Mr. Sanger of Bridgewater. He also writes to Murdoch's father, and tells Murdoch himself to write.

Anticipating that Murdoch must come home, he asks the father about ways and means. He thinks a place might be found in Edinburgh with a grocer, who would give him victuals and lodging, but no clothes, and asks, Could you, the father, keep him in clothes during an apprenticeship of three years?

It is found that the master will not make any suitable arrangement; and when Murdoch, in consequence, intimates that he must leave, he is summarily dismissed.

With Mr. Sanger's and the father's concurrence, it is settled that Murdoch shall return by the cheapest route to Edinburgh, to be kept at school, at Mr. Hope's

expense, till a situation be obtained. Mr. Sanger receives from Mr. Hope £5, which he is asked to give to Murdoch, "with economical advices"; and in Edinburgh Murdoch duly appears.

It occurs to Mr. Hope that since Murdoch has a knowledge of Gaelic, and has, besides, taught a little at school, he might be a suitable person for admission, after training, to a post under the General Assembly's scheme for supplying teachers in the Highlands; and accordingly he is sent to the "College," to be "examined as to his fitness to be admitted to the Normal School." Three days later the report appears: "Deficient in many points, but apparently possesses respectable talent, and would make progress if he studied in the Normal School."

On receipt of this report, Mr. Hope writes to Murdoch's father for his approval. Detailing the advantages, he says:—

"He gets 10s. a week while at school. For some months he will be on trial. If he is found to be not qualified, still his some months' education will be useful to him. If successful, he will be appointed to a school, with a salary of, say, £25; house, garden, and croft, £10; fees, say, £5—making in all an income of £40 a year. I will thank you to consider all this, for it is not for me to decide in this. If he goes to trade, well, he needs clothes, and, say, £11 for keep. You could not pay that. . . . If all fail him, he can return home as well then, and be no worse (but educated) than if he were to return home just now."

The father is, of course, perfectly willing, and sends £3, 3s. for clothes. Mr. Hope advises that Murdoch get a jacket in preference to a coat: (1) Because it is 8s. or 10s. cheaper; (2) "I prefer to keep lads in jackets, as keeping them out of mischief and men's society, for men will not so much associate with jacketed lads as with coated lads."

While at the Normal School Murdoch had the misfortune to be seized with smallpox. The case was not

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serious, but while it lasted Mr. Hope was extremely attentive, consulting with the doctor, and sending regular messages to the father at home. He does not visit the patient himself, but rejoices in the vigilance and care shown by Murdoch's landlady. "Mrs. Stewart has been most remarkably kind. She is a visitor of the sick. She is no ordinary person."

Shortly after his convalescence Murdoch has the mortification of learning that he has been rejected by the Assembly's committee. Mr. Hope pleads for him, and tries to obtain a reversal of the adverse decision, but without avail; and in December 1842 he becomes a joiner's apprentice. In this capacity he meets with nothing to check or mar his career; and in due time he developed into a contented journeyman joiner at 16s. a week.

At the close of 1847 he took a desire to see his old home; and giving up his appointment, he made the journey north. But he soon got satisfied with the beauties of his native glen, and longed to be back in the city. He sought and obtained once more the good offices of his unwearied patron, who wrote him thus, under date February 11, 1848:—

"I have this evening settled with Crawford and Anderson. Mr. A. will give you employment as soon as you arrive, so you may pack up and come south as soon as you can and wish."

The faithful Mrs. Stewart was ready to receive him. She also appreciated his humble but sterling qualities; and he made his second home, which was a happy one, near to those who had been kind to him.

Impelled by his singular zeal and energy, Mr. Hope gradually but surely extends his sphere of Christian activity, and makes his influence felt among the ministers and members of the church. He does not dash among the ministers with undue haste. His approaches at first

are tentative. He feels his way, and suggests most deferentially what he would bring before their notice. When, by-and-by, he comes to feel the strength of his position, he reasons with them calmly but confidently, and tries to persuade them to his views. But later still, when he is full of fire, and would eagerly rush on, impatient with their *vis inertiae*, he presses keen and hard upon them.

At first he corresponds with individual ministers, especially with the ministers of St. Andrew's, Edinburgh, of which congregation he is a member. Then he tries to move kirk-sessions; then he takes in hand a presbytery; then a group of presbyteries; and finally he tries, single-handed, by printed letter, and by exercising his privilege as a petitioner, to induce the General Assembly to take up the causes he has espoused.

In 1843 he remained within the Establishment; but in the great conflict of the preceding years he took very little, if any, share; but in many ways he proved himself to be a loyal son of the church, generous towards the missionaries, sending to the offices of the schemes donations "as a means of additional comfort and usefulness to them." He also took an interest in the schemes of the church; and as he was a diligent reader of *The Missionary Record*, when improvements in the *Record* were suggested to his mind, he respectfully communicated them to the secretary, at the offices of the schemes.

While thinking of the church in general, Mr. Hope had specially at heart the interests of his own congregation, St. Andrew's, and with the ministers of this congregation he was in frequent correspondence.

Taking advantage of a proposal to have the church cleaned and painted, he suggests to the city authorities an elaborate scheme for its proper ventilation. He desires to see proper accommodation provided also for servants, at their masters' expense, and is convinced that there should be a certain number of seats quite free.

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When Mr. Hope began to correspond with ministers he wrote with considerable diffidence, and sometimes under a *nom de plume*. Thus in February 1840, calling himself "Scotus," he writes to the Rev. John Thomson of Dysart on the subject of Popery, because he had noticed articles by him on that subject in *The Christian Herald*.

The next minister Mr. Hope addresses is the Rev. William M. Hetherington of Torphichen. He had read in *The Scottish Christian Herald* certain articles written by him ; and he asks him if he could aid in securing the publication of a catalogue of books proper for Sunday reading, and sound in the doctrine of the church. "I am very fond of everything," he says, "that is practical—practical advices, practical rules for Sunday observance and Sunday reading, practical sermons—in short, everything practical but practical jokes."

When the Rev. William Cunningham was advertised to lecture to young men in St. George's Church, he wrote to him, signing himself "A Young Man," asking him to give some advice on Sunday reading. He would probably be mentioning books connected with his subject.

"Let the books, say I, be popular, and easy to be understood. When you announce the books, might I suggest that they be announced not only *slowly*, but that they be *repeated*, and such *previous* warning given that pencil and paper may be got ready before you are half done with your suggestions?"

Still posing as "A Young Man," he writes to the Rev. Henry Grey, who is to lecture in St. George's, telling him what "the more strict of the youth hope he will take up." Would he have time to mention "what books should be read on Sunday, the courses of reading, THE NAMES of the books, not merely the general advice of religious books"? Or would he speak of amusements? And then follow short dissertations on various games, with the advantages and disadvantages attaching to each, and their relative cost.

Coming to speak of billiards, he says :—

" This, in Edinburgh, is a decidedly blackguard game. The public rooms are the resort of the most dissolute and corrupt. Otherwise, it is a highly elegant game ; but I write in unqualified condemnation, as it cannot be enjoyed by those to whom the lecture is addressed without the most eminent risk of corruption."

Still pondering on this subject of Sunday reading, he communicates his ideas to Dr. Muir of St. Stephen's in a memorandum he has prepared, and expresses the opinion that in large establishments the masters should provide a stock of useful books, which could be handed about among the members, who would thus always have something good to read when they had a leisure hour. Dr. Muir invites him to call ; and he does call, and, after conversation, leaves, carrying with him a copy of Foxe's *Acts and Monuments*, which he has got on loan.

While all this correspondence had been going on, Mr. Hope had been keeping up his own reading, especially his Bible reading. In October 1842 he had finished a systematic reading of the Bible, with commentaries ; and as the subject of abstinence had now taken firm hold of his mind, he began " a second reading of the Bible, text only, in reference to teetotalism, marking every passage bearing on the subject, for future recurrence and consideration." This second reading he finished on April 27, 1843. By October 1843 he had mastered the drift and tenor of a goodly number of these passages, and desired to meet with some suitable and competent person with whom to discuss the new ideas that were teeming in his brain. The Rev. James Bell of Haddington, with whom he had become acquainted on one of his business visits to Lord Haddington's estates, happening to call at Moray Place one morning, he was led to think of him, and began with him a correspondence, which proved to be very protracted and extremely interesting.

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The very first of the letters, which is typical of the whole, shows how open Mr. Hope's mind was to the reception of new views, and how readily he could adapt new information to the strengthening of opinions he had begun to form. It gives indication of his intimate acquaintance with the Scriptures, and how instinctively he arrived at a sound exegesis. It testifies that, though he is yet but feeling his way, he has from the very beginning a clear hold of arguments which afterwards he elaborated and expanded, but never made more plain.

Mr. Bell replies to Mr. Hope, and states the case for the moderate drinker. He points out that there is alcohol in barley, and you imbibe it in your broth. The potato in its natural state is injurious, but is not therefore condemned. Even from animal food a poison may be extracted, but you do not therefore abstain from flesh meat.

"Yes," says Mr. Hope; "but there is this difference—in whisky and wine you have alcohol in its simple state, not chemically combined with the liquor; and when these are drunk you have in the human body likewise alcohol *per se*; whereas in barley, and therefore in broth, the parts which in combination produce alcohol are held separate by some other chemical affinity. So with sugar and rum. . . . I am no chemist," he repeatedly says, as he beats out his argument; "I write in diffidence, but I do not think I am wrong. It is the basis of the medical argument that one cannot hold there was given us by God, for our habitual use, things so totally different in their nature as water and animal food, &c., and alcoholic liquors."

To aid Mr. Bell in his investigations, Mr. Hope sends him a bundle of temperance books, including *Bacchus*, by Dr. Grindrod; *Anti-Bacchus*, by Parsons; *Tirosh-lo-yayin*, and several tracts, with this caution; "The impression does not arise at once; it is by general, gradual reading."

The investigations advance briskly, for by January 1844 they—the minister and the lawyer—are making

careful distinction between the Greek words *pino* and *methusko*, the lawyer, however, confessing, "I am not able to take in much of these meanings at once." He has been hard at work for several months at business, but still has some fresh points which he wishes humbly to submit. Referring to the grain of mustard seed, and the leaven hid in meal, and noting that these imply *progressive sanctification* of the sinner justified, he argues :—

"As the sinner is saved who has the smallest portion of sanctification or heavenly leaven, tho' it may not be apparent even to himself, and certainly not apparent to the world, so (but I say it with reverence) a sinner taking the smallest quantity of intoxicating liquor, when it is not required (as, say, a medicine), is intoxicated in the sight of God, tho' the sinner knows not any effect upon himself, and appears to the world sobriety itself."

In course of time Mr. Hope begins to put questions to Mr. Bell, and make him in some sort a kind of father confessor. An idea occurs to him in his morning reading ; he jots it down for consideration and reference. Thus, when he comes to Rom. i. 28-32, he is much struck with the expressions, "inventors of evil things," and "they which commit such things are worthy of death," and he asks :—

"Does not that prove that there may be in existence things which cannot be described as 'a good creature of God'—alcohol, to wit? What are the evil things invented? What invention has done most evil?"

Again :—

"Why are clergymen, by custom or otherwise, excluded from the theatre, and ball-room, and hunting-field, *while* the church members join in these things? I, as a layman, am not inclined to take more liberty than the clergyman, and am a goer at present to none of these three things."

Some months pass without further correspondence; but meanwhile Mr. Hope has had many talks with people, and has thus been getting his mind matured.

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"The *less* educated," he says, "agree at once in the duty of abstaining; but the *more* educated reason, and philosophise, and defy me to show a Scripture precept against, or the sin in, moderation.

"My general views would at present (September 1844) seem to be:—

"1. That there are two sorts of wine mentioned in Scripture—the intoxicating and the unintoxicating—and that this must be kept in view for the right understanding of the several passages, where the indefinite word *wine* occurs.

"2. That every article is not the good creature of God."

Answering the charge that by so pressing teetotalism he is seeking to add to our religion, he declares his only anxiety is to know the will of God, and for this he constantly seeks light in prayer. He cannot yet denounce as sin the practice of partakers, but he can say, "The tendency of my mind is much to this—that there is no sanctioned moderate use of intoxicating liquors."

He is also able to announce as a new view the following, under date November 4, 1844:—

"I formerly was adverse to any agitation as to the nature of the sacramental wine. I was unwilling to trouble any person with such a subject in connection with such an ordinance. I am very much surprised that my mind has changed on this subject. If it be an abiding change, I would only attribute it as an answer to prayer. For I had no desire for a change of mind on that subject. Indeed, it came on me before I had sought light on that special branch of the agitation. I had read about it, but had not contemplated beginning with the Supper. Now I see it otherwise. How can we prevail on persons to abandon, or see as sinful, or questionable, an article not only partaken of by ministers, but selected as the emblem of the shed blood of our dear Saviour?

"When a convert has cut off the use of the liquor as his right eye, and has been brought to go to church, to abhor the liquor, the tavern, nay, the very sight of a wine-glass; and has been, by the grace of God blessing teetotal means, brought to the table of the Lord, how terrible a thing it is that that individual is compelled to partake of that article which he abhors, detests, loathes,

spurns from him the idea of, lest it be the beginning of sin, lest he be ensnared—I say compelled to partake of an article he so hates, as the emblem of Jesus' blood shed for him! With what feelings would he sing the last verse of the 35th Paraphrase—

‘With love to man this cup is fraught,
Let all partake the sacred draught;
Through latest ages let it pour,
In mem’ry of my dying hour.’

If intoxicating wine was necessary and unavoidable there might, perhaps, be something to say; but it is not. The unintoxicating wine can easily be got. Why, then, should Christians compel abstainers either to use this liquor or to abstain from going to the table?

“Again, when I see it, how peculiar is my position—to abandon, for the good of my neighbour, the use of an article which is SELECTED for this most holy ordinance!

“How peculiar is your position! You, almost an abstainer—a rare, little, for-peace-sake partaker—compelled to use, and distribute to others, a liquor which you fear, as an emblem of the Fountain. (See Dr. Crawford’s text on the 27th—Zech. xiii. 1.)

“The emblem of our deep, full, ample drinking of Christ’s blood is a liquor which even you dread to taste, taste but seldom, taste not as a healthy, wholesome drink, and which we view as the curse of our nation.

“How unlike to pure, natural, red blood is fermented liquor! Jesus saw no corruption. The emblem has made progress in corruption.

“I will be glad to hear what you think on this subject. I think the church, for the sake of abstainers, should use unintoxicating wine.”

From the experience he had had of individual ministers, Mr. Hope believed that good would come from efforts made among the presbyteries. He therefore arranged for a distribution in the presbyteries of Midlothian of *The National Temperance Advocate*, which had just been started under the guidance and management of Dr. Lees of Leeds. He also arranged to send to each parish schoolmaster in these presbyteries *The Scottish Temperance Journal*.

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Observing that a certain number of this magazine was designed for circulation among medical persons, he extended his order of copies of that number so as to include in the distribution, the professors of the University of Edinburgh, and all the Edinburgh doctors and surgeons. A few months later he had come to see that it would be advisable to introduce the subject dealt with in these periodicals as a matter of debate and discussion among the divinity students. And Dr. Lees, with whom Mr. Hope is now in frequent correspondence, fully agrees.

In the letters belonging to this period there are revealed, besides Mr. Hope's strong religious and temperance views, some interesting facts regarding both himself and his surroundings; and specially interesting are one or two references to what, in these days of quickly-enacted history, is really "Edinburgh in the olden time."

We have seen how he hated tobacco. He tells his sister of a gentleman who came to see him on business, who, to his astonishment, was kept standing in the lobby, since the business-room was not to be polluted by the fumes of his recently-extinguished pipe. "Such doctrine," he says, "was a new light to my visitor." When a collector called for a subscription on behalf of the Total Abstinence Society, he was so redolent of the too fragrant weed that he nearly lost for the society a donation of £15, and only saved it for the society by promising for the future to abjure tobacco in every shape and form.

If he hated tobacco, he was a devoted lover of football, and when over thirty years of age still acted as secretary and treasurer for a very select club of young Edinburgh lawyers.

On one occasion, when sending out the business notices of the club, he pithily states the *desiderata*: "Pay and attend, for we need men as well as money."

Besides football, he was always very fond of walking exercise ; and to enable him to walk the easier, he caused his tailor to see that his clothes were made "easy in the chest, and to hang from the shoulder." He was an early riser. Often he was up at five o'clock, and out at seven o'clock for a walk to "Rest and Be Thankful" or "Byres's Monument." Then home, and a wash "from top to toe," and downstairs to breakfast with a capital appetite. "There is nothing," he says to one of his sisters, "like morning rising." In a letter to one of his little nieces he gives an account of what he calls "a day's work." In this letter it is revealed that he had for evening meal a halfpenny roll, three oranges, one slice of bread, and water. The eating of oranges instead of drinking tea was in obedience to the demands of principle. Having come to the conclusion that stimulants were injurious, and therefore forbidden, and that tea and coffee were stimulants, he resolved to give up these entirely. In later years he abated somewhat of his early rigour, but for a period of nearly thirty years he never drank a single cup of tea. This practice of orange eating is referred to in a letter to his sister, Mrs. Barton, exactly one year previous to the date of the epistle just quoted. He was then very greatly pressed with business, but he steadily plodded on.

"With all my toils," he says, "I am not so tired as I used to be when I worked on Sundays. . . . My chief anxiety is that my worldly duties do not wizen and dry up any spirituality that I may have. . . . I am constantly at business, except sleep and morning Bible reading, a walk to old 'Rest' with a religious book, a talk on total abstinence turned into a recommendation to pray and read Bible with those I meet. I take no stimulant. You have heard I take oranges to tea, instead of tea; *ditto* to supper; and I now understand the blessing of grapes in Eastern countries, and different—far different—from the effects of intoxicating liquors. I may be tired, but I soon rally. I think I have given you plenty about myself, so I will stop. . . . It is a pleasant duty to be a 'fisher of men'; and how much more

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interesting than fishing fish or shooting God's creatures for our amusement."

Mr. Hope was, and remained, a bachelor. It has often been reported, with more or less of circumstance, that in his early manhood he paid his addresses to a lady of note, but was unsuccessful in his suit. But all stories of this kind may be regarded as apocryphal, for this was a subject on which he gave no confidences. He was a tall and handsome man, and many of his friends who betook themselves to the hymeneal altar expected that he would do likewise. To one of these he wrote : "As you truly observe, I cannot name one of our set who will now keep me company. You, as the oldest, were a host, but you are gone. I beg to present my respects to Miss E., and if the having a subject on which to make congratulations would entitle me to make them, I would congratulate her on getting a good husband" (September 30, 1839). When another of his friends asked him to be present at his marriage, he excused himself on the ground that his "feelings are so little attuned to such occasions" (July 1, 1839).

As a politician Mr. Hope does not figure largely in these years. The old fire has by no means died out; nor is it permitted to do so, for he is still Conservative agent for the county of Linlithgow. It only needs to be fanned with a little opposition to make it burn again with the keenest fervour. But politics is not now a consuming passion with him. Gratefully he acknowledges the "many successes" he has had; but the religious questions that now engross his mind are seen by him to be of far greater, of transcendent importance. Politics ranks closer to business, and therefore receives at his hands, as his business does, his most scrupulous and conscientious care. Thus, when asked to attend the funeral of a friend, he excuses himself on the ground that the Hon. Charles Hope is about to begin his canvass ; "and, you know, politics

rest so much upon myself in the business department, that when a matter is not complete I must remain to complete it."

The canvass was successful, and the Hon. Charles became M.P.; but having been appointed Commissioner of Greenwich Hospital, he has to stand for re-election, and at once the agent is all alertness.

He has the pleasure also of congratulating the county member on his approaching marriage; and it may be here stated that the new commissioner's bride was the Lady Isabella, sister to the Earl of Selkirk, who, with him, lived a long and useful life, and whose many excellent qualities are recorded in *The Church of Scotland Missionary Record* for August 1893.

A word might here be said about Mr. Hope's generous turn of mind. He gave away such a number of the religious books of which mention has been made, that he began to contract for their purchase, thus getting them at cost price. He gave to his friends as marriage presents, and as parting gifts, Scott's *Bible Commentary* in six quarto volumes, these being sometimes very sumptuously bound. The note which accompanied the gift would run something like this: "By requesting your acceptance of a Bible from me on the occasion of your marriage, I wish you that happiness which the believing and practical knowledge of its contents alone can impart." Or he would say: "I hope you will like it, and I am sure it will do you no harm." Besides giving special donations, which were sometimes sent anonymously, or under the *nom de plume* "Jamah," he contributed largely to the ordinary church schemes, being especially careful to support the education scheme. He sent £2 a year regularly to the congregational schools of St. Andrew's, St. George's, and St. Stephen's respectively; and if by any chance he happened to miss the collection, he forwarded the money to the proper quarter, saying,

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for example, "Had I been at home it would have found its way to the plate without troubling you."

At times, again, he would send a sum of money—say, £50—to a minister who, by his public conduct or otherwise, had been pleasing him, making it plain he wished him to use the sum for his personal comfort. A woman who had been kind to his favourite B— received in the day of her need a gift of £5 or £10 to relieve her from distress.

As it was known that he was so liberal, he was often asked to give money on loan. This he never cared to do, though he sometimes was persuaded to advance a sum. On one occasion he chose rather to make a gift of £30 than be mixed up in a loan.

From about the beginning of 1843, however, when he had begun to have stronger views on temperance, and feeling the necessity of reserving his means to advance that cause, he made it a practice to hedge his gifts round with stipulations and conditions formed in the interests of that cause. Thus in March 1843 he sends £2 to the Pilrig mission station and schools, "after delay," and "before ascertaining whether the teacher and missionary are abstainers."

Under date October 6, 1843, there is drawn up and signed a rather peculiar memorandum and agreement to the effect that John Hope advances fourteen shillings to Adam M'Kay, chairman, to provide clothes for an eleven-years-old son of his, to enable that son to go to church; that the said John Hope will take the money back when it is brought, but that he will not ask it so long as the said Adam M'Kay remains a total abstainer. And Adam, on his part, duly declares that he will not taste at all, in any quantity, any alcoholic drinks; and he understands that the said John Hope is free to demand repayment if he does taste, even with the doctor's permission.

Another agreement, not nearly so peculiar, but much

more interesting and valuable, as showing on what principle he chose the objects on which he should spend his means, and decided the relative amount of support that he would give to each, is that which he proposes to make with a young lady in October 1844, when she asked him to subscribe to the Deaf and Dumb Institution. And this one we shall quote in its entirety:—

"I have considered about the Deaf and Dumb letter, and observed that you made those at Pitmilly, who did not care for the subject, read it to the end, and I thought that observation suggested the inquiry whether I cared for the subject. I do care for it, and for all good institutions, tho' I do not subscribe to all, or, I should say, to many. Some are with me more in favour, and I select those which I like, but which may not be the most popular. Thus, in the schemes of the church, I would give my extra donations to India and the Jews, because the Home Mission is supported by many who do not subscribe for India. Thus I can care for that which I do not subscribe to. Another matter very interesting to me is the self-denying efforts' making; and the special effort to be made in 1845 to reclaim the drunkard, and in favour of total abstinence, now proved by experience to be the *only* remedy, for even the moderate partaker, *whatever he may say* (there is nothing a man will defend more strenuously than his daily drop), cannot prove that he may not be sinning in the sight of God, even in the moderate use. He cannot prove that, in the sight of God, moderate use is not moderate intoxication.

"Now I have a proposal to make. I am ready to make a donation to the Deaf and Dumb to the extent of £10, or so much of it as will correspond to a donation by you to the Total Abstinence Fund for the year of effort, 1845—that is, I will subscribe £1 for £1 with you, to the extent of £10.

Also,

I will read the publications of the institution in favour of the support of their cause in 1845, if any, you reading *The Scottish Temperance Journal* during the same period. And thus we would each see more of the working of the institutions in which the other is at present pre-eminently interested."

When the terms of Mr. Hope's Trust-Deed were

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made known, people wondered that so ardent a temperance reformer should have allocated so comparatively small a sum for the advancement of total abstinence, while the bulk of the funds were designed to be spent in opposition to the spread of Romanism. The explanation of the apparent anomaly is to be found in the letter just quoted. Moreover, it is a fact that when Mr. Hope was revolving in his mind his plan for the disposal of his means, and indicated his intention to distribute the money as he did, and when the disparity between the sums devoted respectively to temperance and to anti-Popery was remarked upon, he said : "I have thought of that ; and my view is that, from political and other causes, there are many people who will devote large sums of money to abstinence, who will pay no heed to the spread of Romanism. I will therefore give the greater share of mine to support the Protestant cause." Similarly, when it was suggested to him that he should give a wider scope to the operations of the Trust, both with regard to temperance and No-Popery, he answered : "No ; the abstinence cause, in general, is now a popular cause, but the sacramental use of unfermented wine is not so popular. *My* money will go to help the unpopular cause, seeing that it is, as I believe, a good cause." In like manner, though his religious views were in some respects of the most advanced evangelical type, he did not include within the Trust-Deed the spread of evangelical religion, because he knew that for that abundant support was forthcoming, where only small sums could be got, and that with difficulty, for the advancement of what he held to be the true Protestant faith. Mr. Hope never went blindly with the crowd ; never was man more careful than he was to provide himself with a reason for all that he did.

CHAPTER V

A YEAR OF EFFORT
1845

THE year 1845, which the abstainers had agreed to regard as a year of effort, was marked, in the case of Mr. Hope, with ceaseless activity. And curiously enough, although he himself did not know as yet that his chief work in the cause would be amongst the young, his year both opens and closes with an attempt to further temperance among the juveniles.

On the third of January, hearing that his nephew, a boy of twelve years of age, had been spoken of in his own presence at the dinner-table by an admiring guest as "a fine, manly fellow," he judges that, in order to be faithful, he must warn the lad's mother, his sister, Mrs. Barton, to be on her guard, lest the desire to do as *men* do should lead her boy into dangerous habits. This is, however, by the way.

The first great undertaking of the year is the work among divinity students. What he sought to impress upon those who came under his influence was that they were in the position of inquirers, and, as such, they should *pause*. And here he elaborates an argument he had already found of some service, and which he hereafter very frequently employed. He called it the "pausing argument." It was to this effect: "You inquire—you ask of God—if it is right to partake, and it is not right to go on partaking while you are waiting for the answer. You should pause till proper inquiry be made and the answer be obtained." "Pause," he says in another place, "is the grand object, and without a pause

I do not expect an answer to prayer. It promotes dispassionate investigation. It fits the person for investigation, like the demoniac who came *in his right mind* to the feet of Jesus (and *then* followed him, I think), and does not involve the admission of error, in the first instance, when judgment is weak from the strength of prejudice."

All who took this view and became provisional abstainers were denominated "pausers"; and the Saturday meetings he held with the students had not been continued long before Dr. Lees was informed that "out of eight present five were 'pausers.'" Not long before this he had described himself as a "groper."

The work done among the divinity students was afterwards extended to those of the Normal School; but these he found to be, as a class, "terrible snuffers and smokers."

The general temperance work that was done by Mr. Hope will be best noted in connection with the names of his principal correspondents. Among these, the chief place must be given to the Rev. James Bell of Haddington, to whom reference has already been made. He continued to communicate to him his new ideas, especially if they arose out of his Bible reading; and when the references began to accumulate, he wrote (February 10): "I am surprised at the number of theological points which you have at avizandum. I will be glad to hear from you when the points are advised, to use a legal expression—that is, when you are prepared to take ground upon the theological points. I would like to see you nail the flag to the mast. Your first expressions, I observe, generally coincide with me, but then speculative points come in." And when, some weeks later, Mr. Bell was to be in Edinburgh, and to stay at Moray Place overnight, getting his "own way, his own hours, and welcome, and everything, except the liquors," Mr. Hope writes: "I mean to be entirely free for a review of

all the points you have at avizandum on Monday evening."

After pressing home the "pausing" argument, another letter concludes thus: "I hope you will not consider that this is coming it rather strong, and that you would prefer more milky doctrine."

Mr. Bell had undertaken to introduce the question to the consideration of his brethren in the presbytery, but had to report that he had not much success, one elder being rather keen in his opposition; whereupon Mr. Hope at once begins to give encouragement to the minister. He reminds him that "we do our part and leave the result with God." The elder may be "old and tough," but he may be made to see that "QUITE SOBER" is an expression that belongs only to the abstainer. If he admits certain Christian doctrines, he may be puzzled, and led to pause and pray; and the Lord can do what seems to man impossible."¹

Often in his letters to Mr. Bell, Mr. Hope longs to have some impression made upon the clergy. He appeals to Mr. Bell himself:—

"Oh, how I wish I knew but one in our church who would co-operate with me! My views are more from reading, and of God, if I may say so, than instruction; but I had a grand advantage at the commencement: I paused, and paused.

"The ground of moderation is now so *soft* that it will not bear a preacher upon it. He sinks.

"How can the clergy be best moved? They will neither abstain nor speak on the question; if they spoke they would be floored. They never open their mouths on the subject, but to swallow drink.

"As foxes are run to earth, so drinkers are driven to appeal to the example of ministers *constantly*."

¹ Well did Mr. Hope know how to puzzle the ministers. With an air of simplicity he would put a question on a text, and the minister would, with an air of authority, give the interpretation of it; then would follow another question, and another, suggesting difficulties in the way of accepting his interpretation, till in a short time he would have him, as he called it, "floundering."

In the matter of showing hospitality, Mr. Hope was sometimes in a difficulty ; and one case, which had caused him considerable perplexity, he communicates to Mr. Bell. He invited two friends, who were brothers, to put up at Moray Place during their stay in Edinburgh, intimating that they would have everything at their own command—hours, meals, whatever they desired, *except* intoxicating drinks. But one of them informed his host that, by medical orders, he had to take three glasses of wine a day. What was he to do ? He could not limit his guest to *three* glasses ; besides, the brother was there, and would join in the wine-drinking ; and what would Mr. Principle have to say to this ? He decided to withhold the wine, arguing thus : “ It is my duty to provide food—it is his to provide physic ; the wine in this case is physic, therefore—”

With the Rev. Dr. Crawford, one of the ministers of St. Andrew’s Church, Edinburgh, Mr. Hope has a correspondence on the abstinence cause ; and when a special collection is to be made in the church for the education scheme, and he supposes an exhortation will be given from the pulpit to make the collection liberal, he makes bold to offer a suggestion :—

“ At this season people will have dinners, and parties, and Christmas revels, and tuckins, and pies, &c., &c., &c., all causing extra expense, and so not needful ; and would it not be infinitely more Christian if they were to spend less on such things, and devote the money thus saved to add to the education fund which is the means of feeding the spiritual wants of so many of our destitute fellow-countrymen ? If the extra drinking got a touch it would be quite deserved.

“ I think you might come close to the people ; speak of their specific extras ; cut deep. That is what they like—something that they can repeat, as from authority, to enforce their own views.

“ Excuse all this ; my desire is to see the congregation subscribe in a way becoming their wealth . . . ”

With the Rev. Dr. Clark, the other of the two ministers of St. Andrew's, he also has some interesting correspondence.

Mr. Hope's letter to the General Assembly was printed and circulated in May 1845. It was a letter of some importance, in which the attention of the Assembly is called to "the prominent and all-prevailing sin of drunkenness." In addressing the Assembly, he deprecates any criticism of his style, as it is the substance of the communication, and not the words, to which he looks; and he commits the case into the hands of the Lord Almighty, "and to Him be all the glory."

But as nothing very definite followed upon its circulation, he sought to have a miniature edition of it published in *The Missionary Record*. But his contribution was declined with thanks; objection being taken to the vigour with which some of the ideas were expressed. He then requested that it be inserted as an advertisement, for which he was willing to pay, but the reply was again in the negative. At this he felt aggrieved; but Dr. Clark was induced to help him, and by his good offices the article was admitted, but only in a revised form; and henceforth it was compassionately described by its author as "my poor address," "my article diluted," "mutilated," "mangled."

Another matter in which Mr. Hope had been making a special effort was the bringing of public opinion to bear on the practice of ministers and elders adjourning, on the Sacrament Monday, after the forenoon thanksgiving service, to some tavern or public-house to dine. In April 1844 he had printed an appeal to ministers to give this practice up. The agitation had been carried on during 1845, and Mr. Hope had the happiness of being informed by Dr. Clark that the St. Andrew's Sacrament Monday dinners were to be given up. Thankfully acknowledging Dr. Clark's note, Mr. Hope says (October 28, 1845): "It was well for me I had shortly

before been reading Num. xx. 10, else I might have thought I had done it." Turning to the passage quoted, we read the words of Moses and Aaron : " Must we fetch you water out of this rock ? "

There was another unseemly practice against which he desired to raise his testimony, and the opportunity arose in connection with a New Year's soiree which the abstainers intended to hold. There was a good programme of speakers, and a good attendance was expected. But the amenities of the platform were not all that could be desired, and Mr. Hope wrote to Dr. Menzies, a leading abstainer in the city, as follows :—

"I am most anxious, and I hope I may be excused for suggesting it, that some decided step should be taken to prevent the snuff-boxes and snuff-taking performances upon the platform. It is really sad to think how professing Christians give the handle to the cause being evil spoken of from their snuffing propensity ; and surely, if they are so set upon snuff, they may be persuaded for one night to forego the honours of the platform, and to be contented with snuff in a corner, where the public will not see them, or, at least, not recognise them as being leaders in the movement."

Another gentleman with whom Mr. Hope was in correspondence on the abstinence question was the Rev. William Reid, a well-known abstainer and temperance Reformer in Edinburgh.

An advertisement appearing to the effect that the Sabbath School Teachers' Union were to have a public meeting, and to be addressed by several clergymen, Mr. Reid being prominent among the number, Mr. Hope asked him to be the medium of communicating to the teachers an offer he had to make. He was willing to be at the expense, for the year 1846, of supplying to the teachers, who were to arrange themselves in sections of, say, five each for the purpose, a copy of *The Temperance Review*, on condition that the members of the section pledge themselves to read it, and bind themselves, con-

jointly and severally, that they would, at their own cost, become subscribers to the *Review* for 1847. If the teachers entered into the scheme he would arrange a plan for working it out.

This proposal was not taken up—there may have been some doubt as to its feasibility; but events proved that the effort was not made in vain. It brought Mr. Hope into communication with the Sabbath School Teachers' Union, which he afterwards found to be a splendid body of young men, who were attracted by the magnetism of his zeal, and from whose ranks he obtained many and willing recruits for the temperance and religious schemes which for years continued to emanate from his fertile brain.

With Mr. Reid he had also a friendly discussion upon the principles of total abstinence, in which he maintained the superiority of his position as an abstainer on moral grounds to that of those who held by expediency.

There is yet one other branch of temperance work in which Mr. Hope had a share in 1845—namely, the opposition to the granting of licences. This brought him into communication with the secretary of the Scottish Temperance League in Glasgow and the Lord Provost of Edinburgh.

There was need for much exertion here, for in the county of Midlothian alone, excluding the city of Edinburgh and Leith, the proportion of licensed houses was one public-house to every forty families.

With regard to the Edinburgh licences, the plan adopted by Mr. Hope was to formulate some miscellaneous suggestions and lay them before the Lord Provost. His letter concludes thus—

"May I request your Lordship's forgiveness for thus obtruding my suggestions? If once the principle was affirmed that the number of public-houses was not to exceed the wants of the people, there would soon be a great reduction."

All this work that we have described could not be done, as will at once be evident, without a great expenditure of time and energy ; and the circulating of the temperance literature could not be accomplished without considerable outlay. But, large though the disbursement was, there were in addition frequent and sometimes large subscriptions to various temperance objects. Thus he gives £20 to the funds of the Scottish Temperance League, announcing, in answer to an inquiry, that he does not object to his name appearing as a donor, but he does object to anything in the shape of a newspaper puff. He subscribes £1 to the Leith Temperance Society, unconditionally ; but like a Parthian arrow comes the question : "Do your committee and office-bearers repudiate snuff and tobacco ? For principle excludes all intoxication in every degree, and proceeding from whatever cause, whether snuff, tobacco, or liquor."

He was, however, no indiscriminate giver. And very soon it was made to appear as if "no drinker need apply." A minister came from Dumfries with a subscription book in his hand. "Are you a teetotaler ?" he was asked. And he answered, "No." "Well," said Mr. Hope, "if you become a teetotaler I will subscribe £1." The minister went away sorrowful. Dumfries, however, still got the benefit ; for there was a gentleman there who, like Mr. Hope, was circulating temperance literature, and the £1 was set aside for him to devote to Dumfries purposes.

Not only in the temperance but also in the No-Popery movement the year 1845 was marked by great activity. Sir Robert Peel's policy of bestowing the large and permanent endowment of £26,000 a year, besides £30,000 for buildings, on the Roman Catholic College of Maynooth was before the country, and Mr. Hope was keen in opposition to it. In 1829 he was opposed to

Catholic emancipation, "so far as he was then qualified to have an opinion," and he had been against the grant of £8928 a year voted by the Irish Parliament in Pitt's time, and continued after the Union, basing his objection on religious grounds. But he also saw political danger in the present proposal. His fear was that the Conservative party would be "swamped." It appeared to him that efficient help should be obtained from the "Conservative Established Church"; and therefore he put himself in communication with some of its leading ministers. Those consulted at this time include the great Dr. Norman Macleod, then simple Mr. Macleod of Dalkeith.

It also seemed feasible to get up an organisation among the young men. But they required to be cautiously handled. To one of the leaders he writes :—

"There is with some a misapprehension. They think we mean an appeal to the passions, prejudices, and ignorance of the public, and a setting of brother against brother. Nothing could be more mistaken, for while all details will be regulated by the co-operating clergy, I am convinced that any step will be taken in love, from a desire to enlighten our fellow-citizens, so that they may not fall into error—not the error of intention, but the error of ignorance.

"The object is not so much to deal with the Roman Catholic as with the Protestant. But should the effort progress in a branch to the conversion of the Roman Catholic, then it will be the duty and I am sure the practice of all engaged at it to manifest to the Roman Catholic that their effort is influenced solely by the desire to save their souls by kind persuasion, and not by compulsion, or violence, or exaggeration, or the like."

He is anxious to enlist the sympathies of the young men of St. Andrew's congregation, and he proposes to Dr. Clark that they be invited to remain on a Sunday afternoon to be addressed by either of the ministers on the subject of No-Popery. "Or," he says, "if it did not do for ministers to encourage young men to avow their

ignorance, I might do so, as a non-official, irresponsible, not-fettered-by-form person."

There were one or two other matters regarding which Mr. Hope invoked the sympathy and the aid of Dr. Clark.

He is anxious that the Church of Scotland should countenance and co-operate with the Evangelical Alliance. This for various reasons. It was a means of furthering much-needed union among Christian people. "Besides," he says, "how can we expect other denominations to co-operate in our No-Popery movement if we will not join with them in evangelistic work?"

The Rev. Mr. Nisbet had a scheme for the employment of city missionaries. Mr. Hope, while giving his hearty approval to the scheme, in friendly criticism puts his finger on the weak places, suggesting what he thought would be a remedy.

The last word of the year was, as we have already said, a word on behalf of the children. And curiously enough, we may again note in passing, there is towards the close of the year, as there was about the beginning of it, a hint to his sister regarding her children. He had heard that they had been presented with "false faces," and he has some misgivings lest they should prove a snare. He pacifies his conscience, however, by directing Mrs. Barton's attention to Deut. xxii. 5, and to Scott's Commentary thereon.

The special form in which the temperance movement was now brought to bear upon the children was in the providing, and in the circulation among them, of a temperance monthly magazine. The projector of the scheme was Mr. James Ballantyne, 2 North Bridge, Edinburgh, who sent a prospectus to Mr. Hope.

Immediately he begins to recommend the publication among his friends; and the last letter he wrote on the evening of December 31, 1845, began thus:—

"REV. JAMES MANSON,
"Drumsheugh Cottage.

"DEAR SIR,—When I saw you last you mentioned that there was to be a sermon to raise money for your school. I beg to offer £2, if you will permit its appropriation in the following way, and also if you will take steps to raise the needful, should the sum I now send not be sufficient, and to continue it for, say, the year 1847.

"My plan is that each child at your school, or one of each family of children at your school, receive during the years 1846 and 1847 a copy of *The Juvenile Temperance Messenger* once a month. It is published monthly, costing each copy $\frac{1}{4}$ d., and the first number is now issued. It is under the charge of Mr. James Ballantyne, No. 2 North Bridge, whom you will know in connection with the Secession Church. I calculate that £2 will pay for 80 copies per month for 12 months, and I presume that number of copies will almost entirely supply, if not entirely, your school; and thus practically I am paying the first year on condition of your undertaking that the supply will be provided the second year.

"I understand Mr. Ballantyne is to introduce snuff and tobacco into the *Messenger*, which, I am told, will make it more acceptable to you. I enclose a copy of the *Messenger*, and will be right glad to send you the £2 when you may demand it. This offer binding during the month of January 1846 only."

CHAPTER VI

MINOR PREPARATORY MOVEMENTS

1846

THE year 1846 was in many respects like the year 1845. Mr. Hope continues to read closely on the temperance question, and to digest what he reads; so that new arguments come freely to his mind—"the last argument," as his friends sometimes tell him, "being better than its predecessor." He has also a mass of correspondence on hand on various subjects, writing numerous letters with his own pen, although he then is, as he says, "slow at writing and not accurate in expressing himself." He is anxious to bring the No-Popery movement, begun in 1845, to an issue; and he is as earnest as before in furthering the interests of the church. In this year he takes up some new schemes; but the chief interest of the year lies in its being the preparation for, and the introduction to, the founding of the British League of Juvenile Abstainers, which dates its commencement from January 1, 1847.

Strong effort was made to form a Protestant Association which should arrange for courses of lectures being delivered, and for the preparation and circulation of tracts. It was hoped that Dr. Cumming, of Crown Court, London, and perhaps Mr. James, of Birmingham, would be induced to come to Edinburgh. The proposal to have lectures was overruled, but they still went on with the preparation of tracts, and arranged for their distribution. But the kind of tract produced was not to Mr. Hope's mind. "It seems to me," he says, "that the tracts should be written for Protestants. Roman

Catholics will be converted only when Protestants are instructed. I think of educated Protestants." An appeal is made to Dr. Crawford to be editor of the tracts, but the doctor's engagements do not admit of his accepting the post; and the task is understood to be left to the Rev. Robert Nisbet to perform.

Mr. Nisbet does undertake some editorial work, but he does not push matters forward, and Mr. Hope feels greatly discouraged at the delay.

A proposal is made to join the Tract Society with the Anti-Error Society. Mr. Hope cannot oppose the plan, because "no change can be for the worse."

Soon after this (November 1846) he is engrossed in the juvenile temperance movement, and active measures against Popery are left for a time in abeyance.

Among the minor schemes which in this year occupied part of Mr. Hope's attention, I will first mention church music. Anxious to have some improvement in the congregational singing of St. Andrew's Church, he arranged, through his sisters, a sort of musical demonstration in his house at Moray Place, and invited the Rev. Dr. Crawford, who happened to be the convener of the General Assembly's Committee on Psalmody, to be present. Urging that the convener's congregation should be a model for all others as to efficiency in psalmody, he suggested that the young men at least, if not the whole congregation, should be invited to attend a class, under a teacher whom he named, whose class he himself was attending. The invitation might take the form of a pulpit intimation. "If you approve," he says, "do it. Don't ask the session, say I," for the session seemed to him to act like a "patent safety drag." The doctor, however, did not approve of directly or indirectly superseding the session. Answering the allusion to his convenership, he announces that he hopes there soon will be a psalmody book, cheap and good, for the congregations of the church; but as far

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as St. Andrew's is concerned, he is not of opinion that any class like that to which Mr. Hope refers is necessary.

Another of the subjects on which he has frequent correspondence with Dr. Crawford is the formation of a parochial association; and on one occasion, after a sermon by the doctor on "Be ready to engage in every good work," &c., he once more presses the point, making use of the following illustration:—

"I have seen a steamboat wheel revolving in air, the paddles having been rolled out of the water. Of course the vessel could make no progress. Such is my situation. You have set up the steam, but a rolling takes place; no parochial association is formed, and I revolve in void, on nothing, in letters to you, out of which nothing practical comes. But you will not get off. I believe you will be applied to by others. I have seldom found that my opinions were singular. I am not singular in this."

As a member of the Lay Association, Mr. Hope had frequently raised the question of how to increase the circulation of *The Missionary Record*; and in doing so again in May of this year, he was made convener of a special committee appointed for that purpose. As such, he was appealed to by the publisher of *The Children's Missionary Record*, who reported that he was publishing it at a loss, to bring its case before the association. This he willingly does, and the end sought is obtained.

The Grassmarket Mission, though carried on under the auspices of the kirk-session of New Greyfriars', was not only really founded by Mr. Hope, but was largely supported by him, and to the day of his death was a considerable burden upon his liberality. Dr. Chalmers, in a powerful speech on behalf of the West Port district, had advocated the establishing of a mission to the poor, estimating that it would cost about £100 a year. Mr. Hope fastened upon the idea, but, considering the squalor and intemperance of the neighbourhood, judged that it would be an incalculable advantage if

the head of the mission was an abstainer; and hearing that the Rev. Mr. Robertson of New Greyfriars', whom he already knew as a No-Popery co-operator, was an abstainer, he opened negotiations with him. He first asked him point-blank if he was an *out-and-out* abstainer; and being satisfied as to this, he gave him a copy of the West Port speech, and a plan by which a mission school would be established, and the Grassmarket divided into districts, to be visited by volunteers, who would report regularly to him as their chief. He also suggested that the divinity students, whom he was constantly seeing, might be—to their own as well as to the mission's advantage—district visitors. Mr. Hope's plan was exactly that which was worked out so successfully in the Tolbooth and Old Kirk parishes by the students of the Edinburgh University Missionary Association, under the guidance of Professor Charteris and of Dr. Scott, now of St. George's Parish. Mr. Robertson was charmed with the idea. Immediately he invited Mr. Hope to a five-o'clock dinner and a *tête-à-tête*; but on the plea that his *pête* was clearer for a conference when he dined in the middle of the day, he met Mr. Robertson after the meal which stood for tea, and with him adjusted a plan of campaign. Mr. Robertson was to preach a suitable sermon, which was to be printed; and he was to send a letter to Mr. Hope detailing the plan, and stating the sum it was estimated would be required. Armed with these documents, Mr. Hope undertook to raise £100 a year for five years, when it was assumed the congregation might be able to carry on the work without external aid.

The money was speedily obtained, and the work went on briskly. By the month of October Mr. Robertson was able to report that the day school, the evening school, the Sabbath school were all flourishing, and the visiting association were about to get into harness for the winter.

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Mr. Hope himself became a district visitor, a portion of Aird's Close being assigned to him ; and in the course of his visitation he got a hint from a Roman Catholic family which he immediately transmitted to Mr. Robertson. He learned that it was a practice in St. Patrick's School for the teacher to say to a boy or girl, "Now if you attend the school for a year you will get a suit of clothes;" and he thought the idea worthy of Mr. Robertson's consideration.

A cognate movement for the extension of the city missionary system also commanded Mr. Hope's sympathies ; and when he heard that they had all, or nearly all, become abstainers, and wished to testify in favour of total abstinence, he, at their request, drew up the draft of the testimony, which they signed, and which, being printed, was afterwards widely circulated.

He also gave a favourable consideration to the appeal made to him on behalf of the Scripture Readers' Association. He contributed to their funds £20, unfettered by any condition ; and he offered other £30, on condition that the missionaries appointed under the scheme be abstainers. The committee were grateful for the offer, but were not in circumstances to accept of it.

His work among the Normal students deserves also to be recorded. It was similar to that done among the divinity students. There were the Saturday tea-meetings, the exchanging of books, and the circulation among them of temperance magazines. And he had the pleasure of seeing in abundance the good result of his labours. Many of the teachers, when they became schoolmasters, kept up correspondence with him. One of them reported that he had been pressed by his minister with Scripture difficulties about wine ; and this suggested to Mr. Hope the advisability of having a temperance commentary ; and he broached the idea to Dr. Lees of Leeds in a long letter, of date March 12, 1846. It is interesting to note that the very kind of book he wished came afterwards

from the pen of Dr. Lees, in the form of his well-known *Temperance Bible Commentary*.

Because of other occupations he declined becoming a member of the Evangelical Alliance, but, to show his interest in it, gave a donation to the society of £10. Afterwards he was induced to become a corresponding member.

Similarly he avoided membership of the Continental Association, though he was a contributor, saying: "More than my leisure time is occupied in the children's temperance movement, *to which I feel specially called from the small number of labourers in the movement.*"¹

Throughout the country in this year the temperance reformers made a strong effort to have "refreshments" abolished at funerals. Among the first to move were the people of Paisley, who provided a "Form of Declaration ament Funeral Customs," which was extensively and influentially signed. Mr. Joseph Milner, a working man of Leith, desiring to do something in the matter, called upon Mr. Hope, and asked his advice. Mr. Hope gave him the Paisley form, and advised him to get the ministers of Edinburgh and Leith to append their names to it. He went at it with a will, and soon obtained the names of nearly all the ministers of all the denominations.

Upon those with whom Mr. Milner had failed Mr. Hope made an attempt, writing finally, in the case of one of them, as follows:—

"I am not ignorant, tho' I regret it, that you have not one tittle of sympathy with the total abstinence cause. Yet I hope you will not withhold your name from the funeral custom declaration, which has been now signed by almost every Established minister in the city and county. You are one of three. Every Free Church minister has signed. I have sent you *three* applications, I think; I am not sure of the number.

"Will you, to save you and me further trouble, favour me with an answer—yes or no?—Yours faithfully,

"JOHN HOPE, W.S."

¹ The italics are mine.—D. J.

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Having finished with the ministers, Mr. Hope approached the Lord Provost and Magistrates of Edinburgh, who willingly gave their names. So did the civil dignitaries of Leith, Portobello, and Musselburgh. He then tried the Moderator of the General Assembly, asking him to bring the matter before the Assembly, so as to obtain the Assembly's sanction to the movement, and intimating that after he heard from him—and he would wait upon him for his decision—he meant to apply to the Moderator of the Free Church General Assembly.

In making his application he said he knew nothing of "forms;" but "form" in this case was against him, and the Moderator did not see his way to introduce this business.

When it was proposed to start a temperance hotel in Edinburgh, Mr. Hope expressed pleasure at the idea; but he did not join in the movement. When, however, the same committee intimated operations with a view to obtaining a reduction of licences, he at once expressed his readiness to co-operate.

In this year, also, an attempt was made to abolish the Sunday post and stop the Sunday trains. Some were beginning with an attack upon the post. "No," said Mr. Hope, "that will be bad policy; you need never begin to assail the Post Office until after you have stopped the Sunday trains." And to the Sunday trains, therefore, the opposition was directed, with the result that the directors of the Edinburgh and Glasgow Railway caused the Sunday passenger traffic to cease.

When the Town Council had a discussion on the Corn Market, Mr. Hope took the opportunity of addressing the Lord Provost, in order to bring to his Lordship's notice two measures which for some time had been in his mind. These were:—

1. The formation of a railway station at the west end of Princes Street, to admit of the inhabitants of the Grassmarket and West Port getting easily "in shoals" to Trinity and Granton for bathing and washing.

2. The establishment in the Grassmarket, or wherever the Corn Market was to be held, of a house of entertainment, to be conducted on temperance principles, where farmers and farm-servants might do business and obtain refreshments, and even lodgings, with stabling for their horses, at cheap rates, "without being led into temptation, or compelled to drink, when they would not otherwise do so."

He sketches out a plan for the Lord Provost's approval, suggests that the county gentlemen might be induced to contribute towards the object, and intimates that, if a clean and commodious house were built or procured, and the establishment conducted on the lines he had mentioned, he would subscribe as his share £50.

A movement being started by the bakers and the grocers of the city in favour of more early shop-shutting, he again appeals to the Right Honourable the Lord Provost. Whereas the miners in these times are agitating for a universal eight hours' day, the bakers were striving then to have their hours reduced to twelve hours a day. The grocers had tried before for shorter hours without avail, the masters insisting that the men must work as they had done before them—"a doctrine," says Mr. Hope, "subversive of all improvement." Their claim now was that their work should be over at eight o'clock on ordinary nights and ten o'clock on Saturdays; and this seemed to Mr. Hope a moderate demand. He asks for a committee of the Council, with perhaps representatives from the clergy and inhabitants, to investigate the whole subject of shop-shutting. And he argues the question thus :—

"It is not infrequently said that if the men had more time on their hands they would spend it in dissipation. I do not conceive there is any warrant for this assertion. It is akin to that principle which formerly excluded the public from gardens because the garden would be destroyed, or from visiting gentlemen's seats because the trees would be broken. Besides, there is no reason why well-behaved men should be punished on account of the

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evil disposition of others ; but I humbly think that the late hours, instead of being a preservative, is the cause of dissipation. The young men leave their shops, exhausted and unfit for any mental occupation, and thus they seek relaxation in unworthy pursuits."

When, later in the year, a demonstration was got up in favour of Lord Ashley's Ten Hours Factory Bill, Mr. Hope wrote to Mr. John Maitland, accountant, who was a leader in this movement, as follows :—

" . . . The shortening of the hours would, I conceive, be most beneficial. I have had that matter at heart for about a twelve-month, since I saw how useful young men were incapacitated from doing good to others from being so long detained in their shops. I would have pleasure in taking part in an effort to this end ; and I think the *upper* classes, and not the young men, should move, for the move by the young men produces (or may) unpleasant feelings in the minds of masters, who, as respects *this*, with all their profession, are most inveterate anti-reformers."

Thus did Mr. Hope in many ways find scope for his exuberant energies ; thus did he show that his sympathies went with every good and useful work. He became known, respected, sought after, and admired by men of earnest soul in very varied ranks of life. He had special regard for the wants of the poor ; he ministered to their wants, not spasmodically, or guided by unreasoning impulse, but with a cool, practical judgment, calculating calmly how best to obtain the best results. While fully alive to the benefit of co-operation, and labouring hard to bind men together in the furtherance of the cause he has espoused, he is so far from following the crowd, even in the doing of good, that he deliberately, and of set purpose, devotes his strength and his means to that section of the cause which has as yet won the fewest supporters. Of large heart and generous soul, and directing his movements by a far-seeing intelligence, he was held in impatience only by those who were firmly wedded to established usages, and could not, or would not, break away from the traditions of their fathers.

CHAPTER VII

THE CHILDREN'S EFFORT 1846-1847

THE first step towards the inauguration of the children's temperance movement, which ultimately developed into the British League of Juvenile Abstainers, was taken by the committee of the Edinburgh Total Abstinence Society when, on January 28, 1846, they issued a circular to the Sabbath-school teachers of Edinburgh, inviting them to a conference, to consider how the subject of temperance could best be brought before the children's minds. The conference was held in the Adam Square hall on the twenty-fifth of February, the Rev. C. H. Bateman in the chair. Mr. Hope was present, and was appointed one of a committee to devise a workable plan.

Before leaving the hall that night, it was arranged that twelve of the prominent young men, under the leadership of Mr. Peter Sinclair, should come to 31 Moray Place on the next Saturday evening to have tea, and thereafter to endeavour to arrange a scheme. Mr. Bateman was also asked to attend; and he, in intimating his acceptance of the invitation, said to Mr. Hope that he "highly approved" of the course he was taking.

The meeting was held; they discussed their scheme, and passed several resolutions. The first one was one of thanks to the Edinburgh Total Abstinence Society for bringing this subject before the Sabbath-school teachers; the second one recommended the teachers generally to give their attention to the subject; and the third one appointed a sub-committee, whose business it was to consider by what means Sabbath-school teachers could best promote the cause of temperance, subsidiary

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to the great purpose of their office—namely, the salvation of souls—and to report to a subsequent meeting.

By the seventeenth of April they were ready for another public meeting to explain procedure and consolidate plans.

Mr. Hope's feeling was strong in favour of temperance meetings and the dissemination of temperance literature. He even began to consider whether he ought not now to confine his energies and his disbursements to the promotion of this cause. He entered into it with spirit. Where he formerly offered to a school £2, to be spent on *The Juvenile Temperance Messenger* in one year, on the condition that the children would themselves subscribe for the following year, he now gives the £2 for the same purpose, but free of any such condition. Whereas he had been in the habit of giving £2 a year to the support of the St. George's, St. Stephen's, and St. Andrew's schools, he now intimates that he will spend this sum on *Messengers*, to be distributed among the scholars. In the case of the St. George's School, the teacher undertakes to get the children to subscribe for the *Messenger* themselves. On hearing this, Mr. Hope suggests that they make of their subscriptions a fund to provide the juvenile magazine to the Heriot School in their own parish. It will be good, he says, for the children to know that they are doing something of a missionary character for those who are at their own door. "Moreover, nothing so fixes A. in particular views as his attempt to convert B." For the encouragement of the children, he sends in addition one hundred copies of Beecher's Sermons, and of Jeffrey's Appeal, suggesting that the girls might stitch them before they were circulated, else when they were cut up the leaves would fall out.

In the case of St. Stephen's the change was accompanied by a characteristic little incident. The customary £2 were sent to the minister's wife, with a note explaining

how he would like it to be employed. The lady, not caring to take the matter in hand, returned the money, saying it would be more convenient if Mr. Hope put the money in the plate in the usual way. A month or two afterwards, one of the ladies in St. Stephen's congregation applied to Mr. Hope for a subscription on behalf of one of the schemes conducted by the parochial mission. In reply he wrote her a long, earnest letter. He commended her for her zeal in the good cause in which she was interested, recommended to her consideration the temperance cause, which he had so much at heart, described the scheme at present in hand for the enlightenment of the young, related how the minister's wife had responded to his appeal, and concluded by enclosing to the lady, who was a personal friend of his own, for the benefit of her scheme, the identical two £1 notes which had been returned to him, remarking that, as they were originally destined for St. Stephen's congregation, to St. Stephen's they should go.

A formal note to Dr. Clark, to prevent misunderstanding, should he or the session come to know that his school subscription did not pass into the plate as usual, was the decorous procedure appropriate to St. Andrew's.

By the month of July the scheme had begun to grow large in Mr. Sinclair's eyes, and he saw that he must have an assistant. But his difficulty found expression in the query : "Where are the funds to come from?" Mr. Hope had never any doubt about the funds. So he said to Mr. Sinclair : "Write me a letter in simple, and familiar, and epistolary style, giving a short statement of the particulars of the children's effort, as the basis of our appeal for money, describing the class of children, the number of meetings, the locality, &c., &c. This was done, and Mr. Sinclair estimated the effort at £200. "Then," said Mr. Hope, "in expectation of success in the begging—and I will beg as hard as I can—I will advance this sum."

For an assistant Mr. Hope had already in view a

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young man, who, he thought, would be in every way suitable. This was Mr. Thomas M'Millan, a young miner in the Duke of Buccleuch's lead mines at Wanlockhead. He had met him when on a business visit to the neighbouring village of Leadhills, the property of the Earl of Hopetoun ; and as he was now about to take a fortnight's holiday at Leadhills, he expected to renew acquaintance with him.

This was to Mr. Hope a very pleasant and memorable little holiday. He first went through the form of asking permission to sojourn there, saying to his Excellency the Governor of the Isle of Man, who was one of the guardians of the young earl, that his object was "mountain air and quiet ;" adding also : "Another idea I have for my relaxation is to write a treatise on total abstinence." But he did not write this treatise. He rather went out among the people, talking, planning, arranging, publicly addressing them, and trying to convert them to the practice of total abstinence.

Not among the Leadhills people. He had not asked permission for this ; and he would not "avail of the opportunity to inculcate any view without permission, lest it might be thought he sought, not in the argument but in the borrowed influence from living at the Hall, to make converts." But he had no such scruples about Wanlockhead ; and of Wanlockhead he made a "safety-valve." Though only a mile away from Leadhills, it belonged to a different proprietor, was in a different county, and lay in an entirely separate glen.

How he spent his time is related by himself in a letter to his brother-in-law, the Hon. and Rev. John Sandilands, under date October 9, 1846 :—

" You will have heard, perhaps, that I was a fortnight at Leadhills. During that period I spent 8 evenings at Wanlockhead, addressing the miners on abstinence from drink, snuff, and tobacco ; and I hope I have done some good.

" I began with the ore washers (young boys), and then ad-

vanced to the young miners, and then the elderly men. I addressed myself chiefly to prove (1) the two sorts of wine, so as to remove the, as I think, unjust imputation on our Saviour, that he made intoxicating drink for those who were well drunk, and had well drunk. Then I showed that cheerful, mirthful gladness, &c., were quite reconcilable with the total absence of intoxicants, and then I referred to 1 Thess. v. 4-8, and specially to vers. 6, 7, and 8, where we are to 'watch and be sober,' and where, in contrast to 'drunken in the night,' we, 'who are of the day,' are 'to be sober.'

"I did not discuss whether, by taking a little, I could prove the partaker to be drunken, but I showed that a moderate partaker could not be so sober as an abstainer, and was not watching to be sober; that sobriety was a commanded duty, in which we were to seek to attain the utmost perfection, in the same manner as truthfulness. And none attempted to argue that they who take some liquor are precisely in the same situation as those who take none.

"A young man lately argued that, tho' he took a little, he was as sober as I was. We were speaking at the door of No. 31 M. P. during rain. I told him to go into the rain, while I remained under cover, and then to come in and tell me if he was as dry as I was. I conceive this illustration is quite correct. It was well received at Wanlockhead. Can you prove it fallacious?

"Since I came home I have had concern in the children's movement—the organisation. I have a circular in proof about it—to train the children as abstainers, and prevent them acquiring the habit before they are of age to judge for themselves. A Wanlockhead lad has become the assistant agent. I am hopeful that, with God's blessing, we will do good."

Having got his assistant, Mr. Sinclair, whose capacity for work almost equalled his zeal, thought of accepting the offer made to him of the secretaryship of the Edinburgh Total Abstinence Society. Mr. Hope, seeing danger in this, that the children's movement might suffer, used every effort to dissuade him, and pressed home the following remonstrance :—

"The duties of secretary must occupy some portion of time and thought, whereas the children's movement will require *all*. It is to be your effort. It is to be a specimen to the country.

Edinburgh is to be a model. It is also to be organised. The machinery has to be manufactured. . . . All, all are considerations in favour of centralising one's energies. . . ."

In the counsel here given by Mr. Hope we have one of the working principles of his own life. He never cared to dissipate his energies. Often did he say to those over whom he had some influence and authority: "Make an impression *somewhere*, and *then* extend your operations as far as your circumstances will permit."

Though not exactly a part of the propaganda of the children's movement, yet hailed as a probably useful auxiliary, was the issuing of a new monthly temperance periodical, to be called *The British League*. The prospectus appeared in November, and it was stated in it that its projectors desired to have a circulation of 100,000. As it proposed to advocate "the abstract question" and not insist on the "pledge," and as, moreover, it included among the condemned articles snuff and tobacco, it met Mr. Hope's views more than any other temperance periodical, and immediately the orders for the others were cancelled, except copies for his own private use, the design being to send to students, teachers, and others the new publication instead. It was to consist of twenty-four pages, and be published at one penny; so that, when it did appear, Mr. Hope had confidence in recommending it to his friends as "the cheapest publication you ever saw." He himself became responsible for 2500; but before the day of the first issue he increased the order to 5000 copies. While seeking to secure the co-operation of many others, he himself undertook for an extensive circulation in Edinburgh: St. Andrew's Church, the Sabbath-school teachers of the city, the day-school teachers, the ministers, the doctors, magistrates, judges, justices of the peace, advocates, members of Parliament, the inhabitants of Moray Place, Queen Street, &c., &c.—in all, 5000.

To his aunt Mr. Hope said : "Authorise me to purchase 200 copies for you, and I will undertake to arrange for their proper distribution." He declared that the £10 so spent might soon be saved off the rates. "A lunatic through drink would soon swallow up £10."

One hundred copies of the magazine were sent to Wanlockhead. It was easy to arrange for their distribution, for Mr. Hope was in correspondence with several of the villagers. He remembered well his "body-guard," the young men who met him on the crest of the hill as he came to address them, and convoyed him thither after the meeting was over. He heard from the secretary of the library committee, for Wanlockhead, like Leadhills, had, and still has, a good and anciently-founded library, to which Mr. Hope himself had gifted several volumes. He wrote to the manager of the mines, and others, who kept him informed as to how the washer lads abode by their promises made to him. When there he had had some dealings with those lads about tobacco ; and finding that one of them had just invested in a pipe and a few inches of twist, at a cost of three half-pence, he offered him "twopence for the lot," on the condition that he gave up smoking entirely. The offer was not accepted ; but the lad, being ashamed, did give up smoking all the same. An older lad, one of the "body-guard," was induced to part with his pipe. This Mr. Hope brought home with him. He labelled it and put it in a drawer, along with a written record of the promises made by its former possessor when he gave it into his hands. Thus the body-guardsman was led to understand that if he ever took to smoking again, his former pipe would rise up in judgment against him. It was to confirm all such, and to convert those who were as he had been, that *The British League* was circulated.

The main element in this temperance propaganda was a series of temperance meetings held in different parts of the city. The first meeting to be opened was one in

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Adam Square, on the last Monday of November 1846.¹ The children flocked to it in hundreds, and for a night or two there was some confusion. The city missionaries were appealed to to help ; and with consent of the mission, they, for a time, lent their aid. Among those who had volunteered their services were two young men, drapers, in the employment of Mr. Peter Scott, South Bridge. Mr. Hope wrote to Mr. Scott, relating the circumstances, and asking for them leave of absence on two nights of the week ; and he had the satisfaction not only of obtaining what he asked, but of learning that there were others of his young men who could be relied on for assistance. Mr. Scott was so pleased that his young men thought of taking up such good work that he would make no deduction from their salary in respect of time lost to the business.

The next meeting to be opened was one in the Water of Leith School, on the second Tuesday of December, the use of the school having been unanimously granted by the managers, on the application of Mr. Hope. Then St. John's School was secured, and before the year came to a close there were negotiations about the Lancastrian School in Davie Street, thus indicating how rapidly the children's movement spread.

An adjunct to the temperance meeting was the music class. A careful selection of songs and hymns was made. Mr. Mainzer, one of the recognised music teachers in the city, offered his services. A piano was given on loan, *gratis*, by Mr. Purdie, music-seller. A circular was printed, announcing to the parents of the children that the class would meet on Wednesdays and Saturdays for an hour's practice ; that music books would be provided for use free of charge, but those who preferred *purchasing* the books would have them at four-

¹ The first "Band of Hope" was formed in Leeds in 1847. For the history of juvenile temperance work prior to the Band of Hope era, see the Rev. Dawson Burns, D.D., in *The Band of Hope Jubilee Volume*, 1897.

pence each. These classes, in point of numbers at least, were very successful, as many as 400 being enrolled.

Thus was brought into existence that association known in Edinburgh, and, indeed, throughout Scotland, for the last generation, as THE BRITISH LEAGUE. As yet the organisation did not receive that appellation, nor was it identified with the name of Mr. Hope. It was still the children's movement, under the charge of a committee, Mr. Hope being only a member, but a very active member, and a liberal contributor. Gradually, however, the movement came to be recognised as his, and very soon the burden of supporting it lay entirely on his shoulders. Loyally did he accept the task. As he had formerly said to a representative of the Sabbath-school teachers, so now did he recognise that, "while there is but one vineyard, there are various sorts of work;" and this was the kind of work the Master of the vineyard had given him to do. How the work was done, how the field of labour extended, with what constancy of purpose, what discrimination and child-like faith the labourer laboured on, it will be the aim of the following pages to disclose.

CHAPTER VIII

INAUGURATION OF THE BRITISH LEAGUE.
1847

ON page 42 of *The British League, or Total Abstainers' Magazine* for the year 1847 are set forth the

"CONSTITUTION AND FUNDAMENTAL RULES OF THE
BRITISH LEAGUE OF JUVENILE ABSTAINERS,"

which are as follows :—

"PRINCIPLE.—Abstinence from giving or partaking of alcoholic liquors, tobacco, and opium.

"OBJECT.—The union of the youth of the British Empire on this principle.

"MEANS.—The dissemination of information on the nature and effects of these articles.

"(The giving or partaking of alcoholic liquors in the ordinance of the Lord's Supper, or any of the above articles when prescribed as a medicine, do not disqualify from or cause a forfeiture of membership.)

"MEETINGS.—All meetings of or connected with the League to be opened and closed with prayer.

"BYE-LAWS.—Bye-laws not inconsistent with the constitution and fundamental rules to be framed by each branch of the League for its own regulation.

"EDINBURGH BRANCH,
"Instituted January 1, 1847."

The paid officials of this Edinburgh branch were Mr. Peter Sinclair, who acted as manager and general superintendent, his whole time being employed, and Mr. Thomas M'Millan. Mr. Hope guaranteed to raise or supply the necessary funds, and therefore claimed that

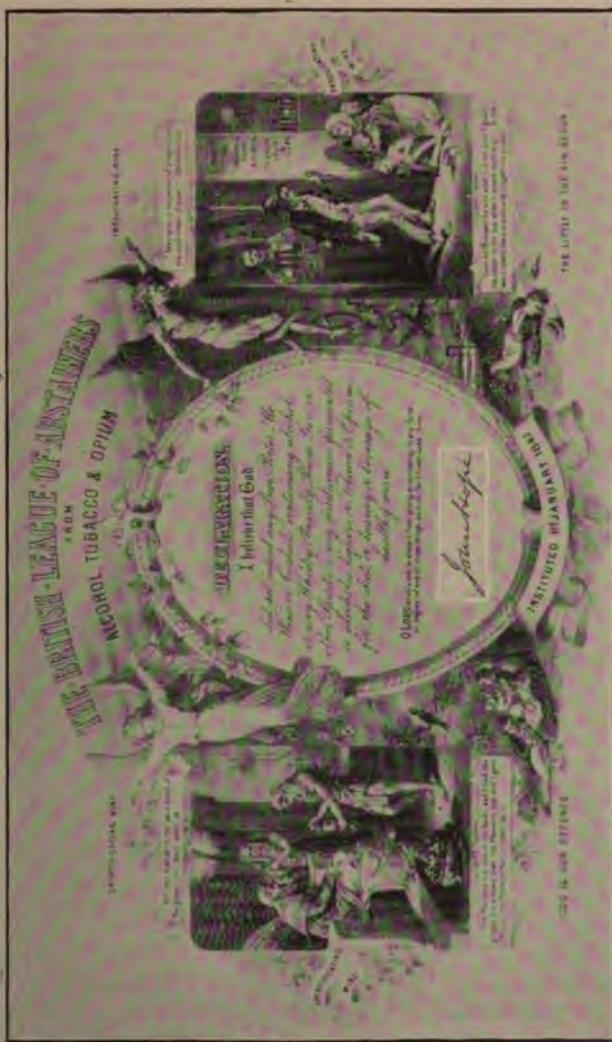
the movement be carried on in accordance with his views ; and his claim was unhesitatingly allowed.

One of the first requirements from the officials was a weekly report of work done. But these reports did not come punctually and Mr. Hope had to take his officers to task. But he did it in the very kindest way. Mr. M'Millan had not been quite successful in an arrangement he had been sent to make. Said Mr. Hope to Mr. Sinclair : "Send him back again ; and if he bungles the message, just send him again and again, saying to him, 'It's all for your good, my dear.' That's what the late Mr. Moneypenny [an old legal friend] used to say to me."

In the case of Mr. Sinclair, when he was not forward in time with his reports or accounts, Mr. Hope would say to him : "Now you know I am a business man ; I have been trained in habits of accuracy and punctuality ; and out of my business experience I want to save you from the misery and unhappiness the want of these qualities entails." "I think you understand," he says, "that I do not wish to dictate. If there be difficulties, let me know. Having embarked in this cause, I feel anxious to know all matters, reasons, delays, changes, &c., &c. When certain plans are settled, and certain conditions impressed upon my mind, I must see that these matters are done, or that there is sufficient reason for their not being done."

Although Mr. Hope made strenuous efforts to obtain subscriptions, they did not come in very freely ; and, after a time, he resolved to take the burden of the expenditure entirely on his own shoulders.

As meeting after meeting was opened, the more was the necessity impressed on Mr. Hope's mind of having the children carefully instructed. To that end he got the superintendents to prepare for them little lectures which he himself revised, and some of which he printed for circulation among them. The superior children



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were organised, and formed committees, who, like the superintendents themselves, had special meetings for prayer and mutual improvement. Monitors were appointed to assist in keeping order; and to interest the bigger boys, who might soon be going to their trades, intimation was made that it was intended soon to open meetings in the evenings for apprentices.

By the month of September there were ten children's meetings held regularly throughout the town, and in order that Mr. Hope might test the intelligence of the children, he invited the two best boys from each to tea, asking them to come to Moray Place on Saturday evening, and bring their Bibles with them. He wanted to see how they would grasp the idea of the two sorts of wine. Nineteen out of the twenty came. The result pleased him so that he resolved to hasten on the extension of the movement. He now applied to the Governors of Heriot's Hospital for the use of their out-door schools, and, by personally canvassing the governors, succeeded in his application. He also got from Mr. Tasker the Free Church School in West Port; he got the Free St. George's School, and Free Lady Glenorchy's, and others, till he had some twenty-five or thirty abstinence meetings. The number of meetings varied from time to time, but eventually it came to be that there were twenty, and that number was maintained; that is to say, Mr. Hope, with much personal labour, and practically at his own expense, started and provided for twenty abstinence meetings for children being held regularly, week by week, in different parts of the city of Edinburgh. These twenty meetings he carried on, without intermission, from year to year, from 1847 till the day of his death in 1893.

In this year, 1847, they had to give serious consideration to the question of the music for the meetings. In the first place they saw they would not be able to teach music. The music class brought the children

out too often in the winter evenings, and the parents began to complain. But they must have singing, and they saw no better course than to give the children the words home with them in tracts, so that they might learn them off, and teach them the tunes by the ear. But what tunes? Dr. Mainzer, who had taught the music, was of opinion that both the poetry of the songs and the airs to which they were sung stood in need of some improvement. "As to words," said Mr. Hope, "I am not a judge till I get them. I must say I do not admire some of the compositions, but delicate and refined words will not do, either for the tunes or the children. They do not understand refined sentiments, and until they are better trained we must just speak to them a language which they understand. We must have something pointed and pithy." Mr. Sinclair would have liked to get entirely new tunes for the new temperance songs. "Well," said Mr. Hope, "we might advertise for competitive music, but there is a difficulty, for the tunes must be taking and popular." On the whole, they came to the conclusion that they must not be above taking popular airs and wedding them to the new temperance songs. For the first few months their experience was that none of the melodies took like "Joyful Day," but this was afterwards eclipsed by "We'll win the Day," which, *par excellence*, became the melody of the British League —that one line especially being singled out for the largest and darkest type, as expressing most tersely the doctrine of the League as to intemperance :—

"The little is the sin begun."

To encourage the children there were provided for them in the course of this year several ploys. First, they were taken to the Botanic Gardens, and conducted through the hot-houses; and, as Professor Balfour expressly testified, they all behaved themselves well.

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On another occasion they were taken to the statuary on the Calton Hill and to the Zoological Gardens, the Normal students marching with them, each in charge of a certain number, like officers at the head of a company. When the children were all safe at home again the teachers assembled at 31 Moray Place for tea and dissertation on the scriptural argument for temperance, they, by arrangement, bringing their Bibles with them.

The great event of the year, however, was the excursion to Dalkeith Park, the seat of the Duke of Buccleuch. This took place in the month of July. They were favoured with most beautiful weather. Two special trains conveyed the party, which consisted of 1255 boys and girls and 47 adults. The duke was present and was delighted. At three different places, as the party marched through the grounds, he contrived to see them, taking short cuts through the park to meet them. The children sang their temperance melodies, and enjoyed the lovely gardens. So well were they kept in hand that not a leaf was touched ; even the wild ferns were left unharmed. The duke provided them with a field for games, and after being served with bread and fruit, the joint gift of Miss Hume of Ninewells and Mr. Hope, they played at football, archery, cricket, and other ball games, battledoor, skip-rope, &c. ; and after a long day of healthful, innocent pleasure they got safely home. "By the blessing of God," says Mr. Hope, "there was not a single accident."

One can imagine Mr. Hope's delight at such successful gatherings. He tried to give expression to it in a letter to a friend, when he said :—

"The witnessing the three ploys of those children afforded me more real pleasure than anything I remember for long. It was not the mere sight, but the reflections, the hopes of good from the movement carried on beyond the present ; and on the three occasions the weather was brilliant in the extreme."

Children's excursions are very common now. There is scarcely a Sabbath school that has not its yearly picnic or trip into the country—even day schools, and other organisations, make a feature of their annual excursion; but for many years "John Hope's Trip" was the only one for Edinburgh children. Year by year the children looked forward to it. It was common to hear them sing in the streets, to the tune of "Blücher's March," which was re-named "The British League," the opening lines of the excursion song—as, for example:—

"We'll go to flow'ry Dirleton
Once more with joyful song,
And spend the glad excursion day
The lovely scenes among."

In the year 1875, when everybody had forgotten the original name of the tune, it chanced that when Mr. Hope was at Homburg, the writer and Mr. David Campbell accompanying him, a military band playing near the Stahlbrunnen, in the Kurgarten, struck up this famous march. Mr. Hope was charmed. He almost took it as a personal compliment that the band should play "The British League," and approaching the conductor, and explaining in French (for he knew no German) how familiar the tune was in his native city, asked him to play it over again. With ready courtesy the conductor complied. In a letter to the Edinburgh newspapers, written from Homburg, Mr. Hope related this event, remarking especially that the bandsmen, to refresh themselves after playing, betook themselves, not to beer, but to the clear, cold waters of the Stahlbrunnen.

The children were frequently taken to "flowery Dirleton;" or, by the favour of the Earl of Hopetoun, they were accommodated at Hopetoun House; or the Earl of Wemyss and March would welcome them at Gosford House; or they would go to Melrose, and

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after inspecting the ancient abbey, would have their sports on Eildon Moor.

They did not always have Queen's weather, and it was probably after a wet day that the ungracious lines were composed, which, sung to a mournful air, could be heard at times in the streets :—

"I wadna gaun tae John Hope's trip,
I wadna gaun again ;
I wadna gaun tae John Hope's trip,
For it aye comes on a rain."

The generalisation in the last line was not borne out by fact. There were many splendid days, and they were thoroughly enjoyed by hundreds, both of boys and girls, the girls generally going on one day and the boys on another; and so complete and careful were the arrangements made—so highly were they blessed by Heaven—that not a single accident was ever reported as having happened.

Though it had its blessings, the British League was not without its difficulties. They were not always in smooth water. They had not been many months at work before their trials came upon them. They began to be expelled from the schools they had obtained, in consequence of disturbances at the meetings. It is easy to see how disorder might arise. The meetings were large; the children were comparatively unknown to the superintendents, and they had little hold upon them; discipline could not be maintained by them as in a day school, and a few of the bigger boys, if they were bent upon amusement, could, by making sundry noises or by mischievous horse-play, throw even a well-disposed meeting into some confusion.

Very soon they lost St. John's School; following hard on that came expulsion from Gibb's Close; St. Stephen's, too, was taken from them, and they were summarily dismissed from Young Street School. In

Young Street there was a little panic, for, amid some noise, a thoughtless boy broke a gas bracket, and there was instant darkness.

In circumstances such as these Mr. Hope never grew hysterical. He was very patient, most conciliatory, and pleaded for time, that the *morale* of the children might be improved. Was not the fact that such things could be done, he said, a proof of the need of such moral training as it was the aim of his men to impart? Surely those in authority were dealing hastily with them. To the Rev. Mr. Stevenson of St. George's he writes :—

"Say not, How are they to be got out? but, How can we remove the difficulties?"

It was ever his anxious care to remove the difficulties; and he was most successful, for in almost every one of those cases of expulsion he had the satisfaction of being speedily reponed.

Sometimes, it must be confessed, the directors were moved to expulsion because of unfriendly reports on the part of teachers, who were generally inspired by the wrathful cleaners of the schools. There were some of each class, however, who were friendly, and a letter would come from one of them, announcing that a "storm was brewing," that a complaint had been made, and it would be necessary to take some step. Towards the close of the year word came in this way that there was disaffection in the Heriot schools, that one of the masters had made formal complaint to the governors, and that the cleaners, all but one, had made a solemn compact not to remove any dust left after a teetotal meeting.

On behalf of the teachers, it must be allowed there was cause for annoyance, if any harm were done to their desks or benches; and the cleaners, doubtless, had at first somewhat of a grievance, their pecuniary

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interests being sacrificed a little to economy. But the difficulties they caused were soon removed. In one way or another, by outside pressure or by personal dealing, Mr. Hope was able to satisfy the teacher, and to the cleaner he agreed to give extra remuneration. The governors he again personally canvassed, convincing them of his readiness to meet every reasonable requirement; and thus, despite an occasional grumble, he remained in undisturbed possession of the outdoor Heriot schools.

In his anxiety to further the movement among children, Mr. Hope did not lose sight of the cause in general, but sought in varied ways to secure its development. He endeavoured, for example, to promote the cause by advancing the interests of those who had identified themselves with it. And thus we find him striving, and that successfully, to procure the admission of Mr. Thomas M'Millan to the medical classes of the University of Edinburgh. In course of time this young man became a regular medical practitioner. Thomas M'Millan, therefore, who had been a miner in Wanlockhead, stands forth as the first of a long array of abstaining young men who, by Mr. Hope's timely aid and generous, kindly encouragement, have been able to pass from a very humble sphere to positions of honour and usefulness in the medical, legal, and clerical professions.

He continued also his attempt to win over to the cause rising and influential clergymen. He still maintained a correspondence with Dr. Crawford. In a sermon the reverend doctor had spoken of some "dancing on the edge of a precipice," and he is asked to apply the *simile* to drunkenness and moderation. But the doctor will not venture far on slippery places.

When the Rev. John Caird was brought from Ayr to

Edinburgh, young, popular, and energetic, Mr. Hope thought it would be a great gain were he to take up the temperance cause, and proposed, after he had made his acquaintance, to call for him, when he had leisure of an evening, to talk the matter over. But Mr. Caird did not acquiesce in this. He said : "I fear I must, for a time at least, decline to hold an interview with you for the express purpose of discussing or hearing arguments from so well-furnished an advocate of the cause of temperance. I have ever found that serious conviction of duty is far more likely to be attained by private reflection than by oral discussion. And, with the most sincere respect for your conscientious and disinterested zeal in this matter, I do think that, by reading and considering the views of those who agree with you, I shall in this, as in other cases, be better able to judge of their weight, than by meeting with you for the purpose of hearing them argued."

Disappointed in not obtaining an interview, Mr. Hope thought the next best thing was to write to Mr. Caird the substance of what he would have said.

Another minister Mr. Hope sought to influence was the Rev. Norman Macleod, still of Dalkeith. He met him frequently, and several times responded to his appeals on behalf of colonial ministers and churches. A mutual friend of theirs was Mr. Allan Menzies, W.S., and him Mr. Hope asked if he could not do something in the way of getting Mr. Macleod to give up smoking. Three or four months later he has himself an opportunity of approaching "Norman," and writes thus :—

"I hold snuffers, smokers, and drinkers all to be like leaky vessels. While in ignorance of the nature of the leak, or perhaps of there being a leak, the vessel may complete its voyage ; but I, for my part, would prefer to embark my hopes and confidences, my affections and my interests, in a water-tight vessel, rather than a leaky one. The underwriters insure teetotal ships at less rates than the leaky ones."

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And this is Mr. Macleod's humorous reply :—

"MY DEAR MR. HOPE,—I was under the impression that I had replied to your letter, and acknowledged its generous enclosure. I find that I have not, and beg your forgiveness. I forgive your violent hatred to tobacco, when your love to the good is so strong. I admit the reality of the unfortunate stink attached mysteriously to the tempting weed. Scented snuff has here the advantage. But I deny the injury either to body or mind when taken *gently*. You have no idea—and, I presume, never will—of the metaphysico-physiologico effects of a gentle whiff. It strengthens my benevolence; it stimulates my fancy; it conceals a thousand defects in men and manners; reveals a thousand beauties. I never admire yourself more than when, under the fair and friendly cloud, I realise how much you have given up from your desire to do good to men. Bear with my folly. I have reduced my allowance, and every day I am lowering myself, bit by bit, to the teetotal level of respectable and well-flavoured society. If any man can make me come to that last condition, so fatal to a minister, when his pipe is out, it is yourself. But I cannot throw down the handkerchief yet, and draw the night-cap over my eyes. I hate the last *drop* as much as you love it. Therefore spare me my pipe. Snuff shakes me too much. I hate it. Spirits seldom haunt me now, so I desire they should. But that fatal weed—that nut-brown leaf—that domestic volcano, whose fires respond to my living breath—that '*cloud-capped tower and gorgeous palace*' of meerschaum or snowy sea-foam—that last legacy of Sir Walter Raleigh to his country—destroy it? Truly, then to me would

"*Hope for a season bid the world farewell,
And comfort shriek as my old meerschaum fell.*"

Adieu.—Ever yours,

N. MACLEOD."

A lady having written, in June 1847, asking aid towards a *quoad sacra* church in the Highlands, Mr. Hope replied, asking for local information, the heads of which he supplied, and adding: "I have made a rule, which is to connect every effort with which I am engaged with total abstinence from intoxicating liquors, and snuff, and tobacco, and opium."

That rule must have been in his mind when, on the eighteenth of October, he penned a letter to the Rev. James Veitch of the West Church, who was specially interested in India, offering the sum of twenty-one pounds to support seven boys at Calcutta on the following conditions :—

“ That the boys be trained to abstain from tobacco, opium, and alcoholics, and intoxicants, and malts, of every kind and name, and in every degree, and to pray for divine assistance towards this abstaining.”

Mr. Veitch declined receiving the money because of the conditions, and a somewhat bitter correspondence ensued. Professor Menzies, however, for whose opinion Mr. Hope had great respect, persuaded him that he should not adhere to the abstinence conditions, and the money was accepted and applied to the formation of “Hope Scholarships.”

Another prominent clergyman with whom Mr. Hope entered into correspondence at this time was the Rev. John Angell James of Birmingham, of whose works he was, as has already been said, a devoted admirer. His first aim was to engage him in a No-Popery movement. He described to him his endeavour of 1845, and asked him whether he would undertake to write No-Popery tracts, or even become editor of a Protestant newspaper. This task he declined, being already burdened with as much work as he could overtake. Hearing that Mr. James was to be in Edinburgh in May, to attend the meetings of the Evangelical Alliance, Mr. Hope, who, like Norman Macleod, was a member, wrote him, asking him to help in putting down drinking—especially the drinking of toasts—at the dinners and other entertainments provided for the members of the Alliance. The Edinburgh committee urged, in answer to Mr. Hope’s representations in favour of abstinence, “We must entertain the members from the south as they entertain us.” “Now,” said Mr. Hope to Mr. John

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Angell James, "I should like Edinburgh to have the honour of providing the first total abstinence entertainment." To convince him that he is not "wild beyond reason" in his abstinence views, he encloses a copy of Mr. Guthrie's plea about ragged schools, and ends a long letter by saying: "Surely it is not becoming that persons [in this case an 'assembly representing the Christian worth of all denominations in our land'] , after dinner, return thanks for a meal, and then resume eating and drinking; and surely toasts and the like are not eating and drinking to God's glory. At least common men cannot see it."

Mr. James, however, intimating that he *now*, by medical advice, takes one glass per day, urges many reasons why it would not be wise to press the subject at that particular time and in that particular way, and Mr. Hope had perforce to be satisfied.

They met at Edinburgh, and became fast friends.

Mr. James desired to make a trip to the Highlands, and Mr. Hope volunteered to become his companion and guide. The visitor was much impressed by all he heard and saw.

"The sunset views," he writes, "from the Bridge of Perth, the various views of Dunkeld, the Pass of Killiecrankie, the Falls of the Bruar, and the views of Edinburgh, and the Firth of Forth from the hill above Burntisland, will never be forgotten by me, and will never fail to be thought of in association with your name, and will always be more interesting by that association."

And he would doubtless be charmed when he afterwards received from his friend such information as the following:—

"I have delayed writing you *in the hope* of being able to communicate to you some intelligence of my coach-top acquaintance, Stewart, who emptied his snuff-box on approaching Dunkeld, and of my Dunkeld acquaintance, M'Glashan, who consigned his pipe to the waters of the Bran from the top of the bridge on that evening when I kept you waiting for my return home; but

I have not been able to write them, so I write to acknowledge your letter, reserving that subject for a future letter should there be anything to say. I have hopes of Stewart, but I am in the impression that M'Glashan has deceived me.

"The week of our meeting I can never forget. On the Monday I heard of the death of Dr. Chalmers, which impressed me strongly of my duty to be working while I had opportunity. On the Tuesday I met, in circumstances favourable to speak with him, a policeman on whom I had had my eye for ten days, and thereafter two Normal students. On the Wednesday it pleased the Lord to give me your acquaintance, which I had long desired. The following days you know. On the Saturday, just on my arrival, I met my policeman, and found that by prayer he had prevailed in giving over his habit of smoking; and the week thereafter I heard that one of the two Normal students had not resumed smoke since our conversation.

"Our apprentice movement has been commenced. It is to include lads up to 25. We are but creeping and feeling our way, and seeking direction from God; but I am impressed that an extensive movement, concentrated in one place, and sustained and carried on on Scripture principles—I mean by prayer and dependence on God—will, with His blessing, do much good in our city."

The pleasure Mr. Hope had in the meetings of the Evangelical Alliance would perhaps, in some degree, compensate for the disappointment he experienced in the action of the General Assembly of the Church of Scotland. He desired to petition the Assembly to appoint a committee to inquire into the best means of promoting sobriety; but though he had several influential ministers ready to support him, the petition did not come to be considered by the Assembly. It was what he called "procuratored." The Committee on Bills had passed the petition, and he was prepared to appear in support of its prayer; but when that item of business was reached the procurator rose, and saying that if the Assembly were to receive petitions like this from individuals, their table might be so flooded with petitions that they would never get through their roll

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of business ; he suggested that the matter should be brought up through the inferior courts. The Assembly taking the hint, dismissed the petition.

He was similarly unsuccessful in his action with reference to the ragged schools. He was eager to have it agreed among the supporters of the movement that the children brought into these schools should be trained in total abstinence, and that to that end the teachers should be personally abstainers. Though he published and circulated a pamphlet on the matter, none of the three bodies who were moving in this cause—namely, St. Cuthbert's congregation, Mr. Guthrie's congregation, and the Town Council of Edinburgh—could see their way to accept his recommendations.

He also tried, without apparent effect, to have temperance books included among those presented as prizes in the Royal High School. He protested against whisky-toddy being supplied, as a treat at Christmas and New Year, to the boys of John Watson's Institution. He made an effort to engraft total abstinence upon the constitution of the Workmen's Society, and took a share in the opposition to the granting of new licences. On the principle of doing the work that lay nearest to his hand, he made a special and determined attack on the Sunbury Distillery, and on the licensed places in Water of Leith. This little village, with its "five public-houses and about one hundred piggeries," was oftentimes as uproarious as it was unsavoury.

Within limited space one could scarcely catalogue, much less describe, the varied means taken by this indefatigable worker to promote the temperance cause. As he did not spare himself, so did he encourage others to renewed and enlarged endeavours. And where he thought there was falling off he was faithful to give warning. He was by no means a creature of impulse, but was constantly thinking and planning, and only deciding after full consideration how best to set about

and to accomplish what he thought would be for good.

In political matters things seemed to Mr. Hope to be a little out of joint. The addresses issued by candidates for Parliament were most unsatisfactory. Instead of the stale cry of "reform," or the vague profession of "Liberal-Conservatism," he wished to have a declaration against Sunday trains, and against drunkenness, which was "a greater social evil than the existence of a few extra pheasants or partridges." What had they to say about the parochial schoolmasters, "who are not paid so well as your gamekeepers"? What desire did they show to improve the sanitary condition of towns, large and small, by the formation by Government of public parks and walks for the enjoyment of the working classes? On all these questions he grieved to see in the addresses a melancholy and uniform blank.

CHAPTER IX

CONSOLIDATION OF THE BRITISH LEAGUE 1848, 1849

DURING the next two years, 1848, 1849, the British League of Juvenile Abstainers became a firmly-established institution. Not only in Edinburgh was its membership largely increased, but branches that were formed in the neighbouring counties, and in Leadhills as well as Wanlockhead, became affiliated to it. To extended efforts on behalf of total abstinence it added new subjects of endeavour, so as to present to the world what Mr. James of Birmingham called a rather complex organisation. Within this period there were brought into full operation the apprentice evening schools; and a beginning was made to the British League Anti-Popery Crusade.

Being anxious to cultivate the religious element in the movement, Mr. Hope opened Sabbath schools for such of the children as were not already Sabbath scholars, two of them being in the Old Town of Edinburgh and two in the New Town. For the young men, "to promote the study of the Word and prayer" among them, there were three Sabbath-morning meetings held; for the young women there was a Sabbath-evening meeting held in Niddry Street. The superintendents and assistants met once a week for prayer and mutual improvement, and for consideration of how best to subserve the interests of the cause; and there was a monthly prayer-meeting held in Niddry Street, to which all were invited—superintendents, teachers, scholars, all who were in any way connected with the movement, or whose interest was sought in its favour.

This meeting was held with unfailing regularity. Mr. Hope for many years presided at it, and gave evangelical addresses. When the evening schools were at the height of their splendour these meetings were very largely attended, and it was found necessary to allot special seats to the respective schools, and have the teachers sitting beside their pupils. Another feature of these meetings was the reading of a "monthly statement" prepared by the secretary, in which was given an abstract of the attendances at the various meetings held from month to month.

While catering for the apprentices, and before it was decided to open schools, several courses of lectures were arranged after a number of syllabuses, prepared by the superintendents, had been carefully considered and revised. There was a course of six lectures given upon the human body; another course, of an equal number, on the history of the temperance question; a third series on the chemistry of intoxicating liquors—to all of which the Normal students were invited, free of charge. The rector of the Training College acknowledged the compliment, and, on behalf of the students, accepted the invitation.

The lectures, though fairly successful, and a decided improvement on those of 1847, which were specially designed for children, were not quite up to Mr. Hope's expectation; and he became convinced that he must hurry on the preparation of the tracts or readings, which he had long been of opinion would be the best means of conveying instruction. The task of writing these devolved on Mr. Sinclair, but every one of them was most minutely revised by Mr. Hope before it was put into print. They took the form of a small octavo of four pages, the fourth page containing questions and answers on the subject of the reading. They were paged consecutively, so that when the series was com-

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plete they could be bound along with the melodies, the programmes, and other papers, which were purposely made of uniform size, and so preserved as a neat and convenient volume.

The "melodies" to be sung at the meetings were gradually increased in number, and set to appropriate tunes. By the end of 1849 there were forty-eight in print. Shortly afterwards the number was increased to sixty-four, and at that figure it remained for a good many years. After 1864 three more were added, and within recent years a still further addition was made from the collection of Mr. Ira D. Sankey.

To keep up the attendance at the meetings, especially those for apprentices, the superintendents undertook the work of visitation. And Mr. Hope himself, having first obtained the master's permission, on the plea of "securing and recovering the best children," went through some of the largest establishments in the city, and obtained numerous promises from the young men that they would attend. To call further public attention to the movement, he began to arrange for a large demonstration to be held in April 1848. It was to consist of a soiree on a Saturday, temperance sermons on the Sunday, and a prayer-meeting on the subsequent Monday. In applying to Dr. Clark for the use of St. Andrew's pulpit for a temperance preacher, he stated that he expected to have at the soiree some 3000 young people. The doctor seemed incredulous, but Mr. Hope produced his *data*. There are, he said, 3300 members of the League in Edinburgh alone, besides 400 in Dalkeith, and a number in Wanlockhead. Nor was he disappointed. There were, on that April Saturday afternoon, 4000 children gathered together in the historic Tanfield Hall. Mr. Hope was in the chair. He was supported by eight abstaining ministers from various denominations; and all of them took part in the proceedings.

Writing to the Earl of Hopetoun about it, Mr. Hope declared it was "the greatest meeting for children ever held in Edinburgh." To the Duke of Buccleuch he said : "We filled Tanfield Hall, the largest place in Edinburgh." He also wrote to the Earl of Haddington, sent him a newspaper report of the proceedings, and asked whether he would allow a branch to be formed at Tynninghame. But the earl declined. He did not wish "quiet Tynninghame" to be "disturbed."

The Dalkeith Branch was brought to Edinburgh in a special train. From Wanlockhead some eleven boys were brought and lodged in Edinburgh at Mr. Hope's expense.

Under the Rev. Mr. Smith, the Leadhills Branch became as successful as the Wanlockhead one. The reports which were sent to Edinburgh, and have been preserved, show that in both villages the attendance averaged somewhat over 100 weekly.

It was not without difficulty that pulpits were obtained for the temperance sermons, which were designed to be an important element in this demonstration in Edinburgh. The ministers applied to were all very polite, but in the majority of cases felt compelled, for various reasons, to withhold their sanction. In the Establishment the first to agree was the Rev. John Caird, who, after studying the question, saw it to be his duty to become an abstainer. He readily placed his church at the service of the Rev. Mr. Weir of Gourock. For Mr. Wilson of Dunkeld the Canongate Church was secured. Other preachers appeared at the ordinary diets in other churches throughout the city. St. Andrew's was one of those churches which were opened to the abstainers in the evening.

As soon as these meetings were over, the British League staff began to form plans for the excursion in

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the summer. Permission from the Earl of Wemyss being readily obtained, they decided upon visiting Gosford.

The party was not to consist only of Edinburgh children, but was to include detachments from some of the East Lothian villages. There did come on this occasion children from Tranent, Prestonpans, Cockenzie, Aberlady, Dirleton, North Berwick, Dunbar, Linton, Haddington, Arniston, Pencaitland, and some others, all under charge of an adult; usually the teacher of the parish school. They were fortunate in having a glorious day. They had a very kind reception from the earl, and with great heartiness the children sang to him and his party, to the tune of "Jinger Ring," their Gosford song, which contains, among others, the following stanzas:—

"What lovely sights will greet us there—
Islands, grottoes, fountains fair;
Whilst charming birds will fill the air
With happy songs at Gosford."

Chorus. We'll all join hands and sing the day,
The happy day, the happy day;
We'll merrily sing the happy day
We spent at flow'ry Gosford.

"We'll pluck wild flowers in Linky dells,
The sweet sea-pinks and Scotch blue-bells;
We'll gather gold and silver shells
Upon the shores at Gosford."

Chorus. We'll all join hands," &c.

Every one was more delighted than another. The parties from the villages were as happy as the children from the town. They became interested; so much so, that Mr. Hope was able to write to Mr. Caird: "Our juvenile visit has set fire to Haddington county." He could announce that branches were to start in Haddington and Prestonpans within a fortnight after the trip, and forecasted a strong movement to embrace in a year's time 2000 children. It would not surprise him

if the number reached 4000. "The effect," he says to another correspondent, "has been wonderful, and Mr. Sinclair has had no quiet last week, from country visitors calling to learn particulars, with a view to following the same course."

Next year, when the excursion was to Hopetoun House, the procedure was similar, and the result no less satisfactory. Besides the Edinburgh children, there were contingents from over thirty towns and villages, and there were also the children belonging to the Hopetoun estate. The countess and the young earl gave all facilities, and hospitably received the large party, being specially attentive to the little band of abstainers (ten boys and ten girls) that had come from their own Leadhills. Captain Hope of Carriden offered, by way of entertaining the children, to pay the expenses of a juggler, but the offer was respectfully declined.

The weather, in this case, was not exactly favourable, for the excursionists had to face a violent thunderstorm. The newspapers, reporting the occurrence, enlarged on the mud and the rain; but Mr. Hope thought they should rather have described the patience, and fortitude, and good order of the children, notwithstanding the rain. In a short note to the countess, Mr. Hope was able to report as follows: "Notwithstanding our numbers and the thunderstorm we all reached our homes safe on Saturday evening. The boys, I hear, were much delighted with the cannon."

As the scope of the movement was being gradually enlarged, it became necessary not only to have more men to work it, but also to provide office accommodation. Deserving young men in various walks of life, but especially divinity students, of the Free Church as well as the Established, were invited to make application for assistantships; and in making the overtures, which was done through the professors, Mr. Hope was

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careful to add, "We engage with none unless entirely to our mind."

The rooms under the Music Hall being no longer required by the Free Church for their Normal School, Mr. Hope took a lease of those to which entrance was obtained by the east door, at 53 Rose Street—rooms which, for nearly half a century, were familiar to a vast number of Edinburgh people as the office of the British League. As secretary, and to relieve Messrs. Sinclair and M'Millan, there was appointed a sharp young York-shireman, Mr. Joseph Wormald, who immediately began to organise a lending library for the members of the League.

The effect on Mr. Hope's mind of the success which attended the children's movement was to make him the more anxious to proceed with the apprentice movement. Writing to Mr. Sinclair on August 9, 1848, he said: "To the apprentice movement I have long thought more attention should be given," and suggested that he prepare plans for the next year.

Meanwhile he himself wrote to the secretary of the Edinburgh Apprentice School Association, who carried on night schools, offering, as an experiment—not to continue any longer than either he or their committee might wish, and by the result of which neither of them should be bound—to take one night of the five, on which abstinence should be taught, and be responsible for all the expenses of that night.

After full consideration, the committee decided to accept of the offer; but the plan was not allowed to work very long, and the responsibility for bringing the arrangement to an end lay with the association. It was found that this body had in contemplation the opening of other schools, which would not be abstaining schools, but which, because of the general education provided, would be an attraction to the members of the League,

and as Mr. Hope felt it to be his duty to provide for the general as well as the special training of his young men, he resolved to open and equip evening schools of his own.

He made it his aim to secure teachers who were well known, able, and experienced ; to make the curriculum more extensive than was usually provided at evening schools ; to provide books, materials, and instruments of the best description ; to have the class-rooms spacious and brilliantly lighted ; and to practically abolish all fees. And then he advertised that the British League evening classes were open to all upon certain conditions, which he specified, viz. :—

“ That one night in the week be scrupulously held as the abstinence night.

“ That the monthly prayer-meeting be observed.

“ That none have at the meetings the smell of intoxicating liquor or tobacco.

“ That pupils provide their school materials at the reduced price intimated.

“ That the fee of 6d. per month be paid in advance.”

The first three of these conditions Mr. Hope felt himself at liberty to impose, as the movement in connection with which the classes were organised was an abstinence movement, conducted on religious principles. As to the charging of fees and the making pupils pay for their own school requisites, it is to be said that this was not continued more than four or five years. Nor was there a continued demand—at least not on any large scale—for instruction in the higher branches, such as Latin, French, mathematics, and ornamental drawing. Any pupils requiring these were specially provided for. But there was a great and continued demand for instruction in the ordinary branches, including book-keeping, drawing, music, and sewing. To meet that demand, evening schools were maintained in full efficiency for many years. The newspaper advertisements announcing

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the opening of the classes for session 1855-1856 are headed :—

EDUCATION FREE TO ALL.

Education and Materials all Free.

ADMISSION FREE,

With use of Reading Books and Slates.

And free they remained, except that pupils paid at one time twopence, at another time sixpence, for a matriculation ticket, the idea being that none would pay for matriculation but those who desired to be bona fide pupils.

The Heriot Governors granted for those classes the use of their outdoor schools, and thus winter after winter, in seven¹ schools throughout the city (five for young men, and two for young women), a free education was provided by the British League—that is, by Mr. Hope—for apprentices, both male and female, until 1874, when the Heriot Governors, making a new departure, resolved themselves to open evening classes.

The Vennel School, however, still remained. It was open for young women, and it was maintained by Mr. Hope as a girls' evening school until the day of his death.

Abundant though his labours were in connection with the British League, Mr. Hope still found time for effective temperance work outside of that organisation. Of any opportunity that presented itself he was ready to take advantage. A great public meeting having been called in support of the Edinburgh City Mission, to be presided over by Charles Cowan, Esq., M.P., the resolutions at which were to be moved and seconded by Dr. Candlish, Dr. Begg, and other prominent ministers of the various denominations, he wrote and printed a tract for distribution at the meeting, to which was afterwards given a very wide circulation.

¹ In 1850 and 1851 there were seventeen British League evening schools.

The nature of the tract will be seen from the opening paragraphs :—

“ Why is it that the City Mission and so many of our Christian institutions languish, and that so many hundreds of our city are perishing for lack of knowledge ? Is it not that their supporters do not support them as men in earnest, pouring into them their prayers, their hearts, and their purses ? We see many flying from platform to platform, giving forth splendid addresses, figuring in the committee list of many benevolent societies, but yet not setting their mind steadfastly to work out to maturity and completeness the details of the institution they commend to public favour.

“ These remarks are not inapplicable even to the City Mission. It has not yet identified itself in opposition, after the manner of the zealous Paul, to *the use* of that which the missionaries of the city report and declare to be ‘ *the greatest obstacle to their success.* ’ It has been ‘ careful and troubled about many things,’ but it has not as yet turned its attention to the removal of ‘ one of the greatest barriers ’ which retard its progress. ‘ What shall I say to you ? Shall I praise you in this ? I praise you not.’ ”

After this exordium he quotes in full the testimonies which in 1846 had been written and signed by the congregational and city missionaries, in which these telling phrases occur. To this he adds the signed testimony of the magistrates of the city, to the effect that nine-tenths of their criminal cases were due to drunkenness. Following on that, he recites abundant medical testimony, and then proceeds to argue the question from the scriptural point of view, the whole tract extending to a length of twelve pages.

It was a powerful tract, and it had a marked effect. Letters came to him from all quarters, some who were total strangers to him intimating that his words had had the effect of making them become abstainers.

Encouraged by such evidence of usefulness, he determined to stereotype the tract. But first he sought to have from ministers and others a criticism, “ not of the style,” he says, “ for that is hopelessly incurable, but of

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the argument ; for I would readily alter anything that was shown to me to be wrong."

Shortly after the publication of this tract, Mr. Hope decided to send to all the ministers of the Church of Scotland a copy of James's *Earnest Ministry*. As he had contracted for the copies in sheets, he arranged to have bound up along with them the City Mission tract, Beecher's "Six Sermons," a treatise by Dr. Carpenter on the Effects of Alcoholic Drinks on the Human System, his own petition to the General Assembly, and some specimens of the British League readings.

The gift was generally much appreciated. He received numerous letters of thanks, in which the writers, such as Mr. Park of Cumbernauld, who, as a student, had been brought into communication with him, dealt at length with the evils of intemperance, and forecast the success of the temperance cause.

In 1848 Mr. Hope again came to the Assembly with his petition, and this time it was received. It would have been idle to dismiss it, for the subject was brought up by an overture from Dunkeld, and there was, unhappily, a drunkenness libel case.

The Assembly resolved to appoint a Sobriety Committee, or, as it was afterwards decided to call it, a "Committee to suppress Intemperance." Of this committee, Mr. Muir of Dalmeny was appointed convener, and Mr. Hope consented to act as secretary.

Things did not now seem so utterly hopeless. Whereas, formerly, Mr. Hope did not know of one abstaining minister in the church, now he was acquainted with several. He had a list of them, which list was kept by Mr. Sinclair, so that application might be made to them in any case of need.

When the prospectus of *The Edinburgh Christian Magazine* was issued in the beginning of 1849, Mr. Hope saw another prospect of advancing the interests

of the League, and therefore wrote to Norman Macleod, who was to be editor, offering to subscribe for 500 copies if he would open the pages of the magazine to abstinence views and intelligence. Thinking favourably of the plan, Mr. Macleod called at Moray Place to talk over details; and it was agreed that, 500 copies being taken monthly at wholesale trade cost, two pages would be reserved for the British League, for which the League alone would be responsible, notice being given in one number of the magazine to that effect.

With his usual business caution, Mr. Hope wrote out, in the form of a letter, the heads of agreement, to which Mr. Macleod shortly replied: "I accede to the bargain according to the terms of your letter of the twenty-second of March. Now, *be easy*, 'temperate in all things.' Give us milk, with a little cream and butter, for a few weeks."

The first number duly appeared with the prefatory notice explaining that the editor was not responsible for the views expressed in the two pages devoted to abstinence, but that the responsibility lay with Mr. Hope, the indefatigable temperance advocate.

Mr. Hope had carefully stipulated that that notice should appear in only one number. It was, however, repeated, at which he at first demurred, and then made positive objection. He considered it "very ridiculous to show off the indefatigable every month." He thought it also cast a slur upon the temperance articles, and expressed the fear that people would "excuse the editor, and not read the articles." Moreover, he found that in No. 2 he did not get his full two pages, and insisted strongly that, as he was bound to keep good faith with the children, the editor must keep to the bargain made.

The editor, in reply, penned a very good-natured letter, explaining that the *copy* for the temperance pages had come too late, and to get in what was in he had to go expressly to town to take out an article already

in type. He humorously declared that he had never met so regular a Shylock ; that heavy bets had been laid, with odds against him, that the two of them would not keep company for three numbers ; that, in spite of appearances, he expected to gain ; that he really did desire, when he had a little more leisure, to devote some pages to the young in every number ; and these, he hinted, would be more valuable than the two given up to teetotalism.

Mr. Hope, not to be outdone in good-humour, wrote as follows :—

" My friend, William Logan, when he offended his mother, and was to receive punishment, used to jink her round the table till he made her laugh, and then he was safe. You have made Shylock laugh. I hope we shall understand each other better because of this correspondence."

Doubtless they had both hoped that a reign of peace had been inaugurated ; but it was not so, and the crash came soon and suddenly. And, strangely enough, the rock ahead was the apprentice evening schools. Mr. Macleod was a member of the Apprentice School Association, and on December 10, 1849, he sent the following letter to Mr. Hope :—

" I have come to the conclusion not to print *the* two pages any more in my twopenny. You ask me why ? I am sure you will admire my prudence when I decline giving reasons.

" Let us part in peace, and ' fulfil our destiny.' I thank you for past kindness, and hope some day to meet you on more solid and less *dry* ground."

This letter was rather a blow to Mr. Hope. He felt aggrieved, especially because he had not had some notice of the change before it was brought into effect, and he drafted a letter in reply, in which he makes out a strong case in his own favour. But he never sent that letter. He waited till he had an opportunity of inviting Mr. Macleod to breakfast, when they had their talk, and they agreed that on this matter they

must part. But it was done in peace. There were other subjects on which they saw more nearly eye to eye; and on these, as events emerged, they afterwards maintained a correspondence.

Another attempt to engraft total abstinence on an existing institution was made when an application came in from the convener of the Ladies' Association for Female Education in India. Her first appeal was on behalf of the Madras buildings. She quoted from *The Missionary Record*, and enclosed a letter from one of the missionaries detailing the need of the mission.

Mr. Hope took the matter up seriously, made himself familiar with all the facts of the case, and then wrote a long, earnest letter, in which he made a characteristic proposal :—

"I am ready," he said, "to bind myself on or prior to January 1, 1849, to pay to the Madras Buildings Fund the sum of £10 for each of such of those nine ladies (the Committee) who, being now givers or partakers of alcoholic wine, cordials, beer, porter, ales, spirits, or other alcoholics, or tobacco or snuff, shall now state they are to cease, and shall accordingly cease from giving or partaking of, and shall discountenance the giving or partaking of these articles, or any of them, in any degree, or at any time, or in any way, or on any pretext whatever, until the whole fund for the Madras buildings is collected, or until June 30, 1850, whichever of these periods shall last expire, conditioning that if any lady give or partake, or countenance giving or partaking, before the expiry of the last of these periods, she shall pay the £10 instead of me, so that the fund do not suffer; but that if such giving or partaking be under *written* medical advice, and continued merely during the period of the medical advice, the lady shall be free from the £10 payment as well as myself. I will frame a distinct, complete, and comprehensive agreement in the matter."

This rather staggered the ladies. One of them declared she would never appeal to him again for money. "Which means, I suppose," said Mr. Hope, "that she hopes I will not appeal to her again to

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give up her alcohol." The convener, pointing to the subscriptions of the poor out of their poverty, and referring anew to the want of the missionaries and the unwholesome state of their premises, wondered if the wealthy were going to harden themselves, and expressed her surprise "that abstinence could so steel the heart;" but finding that he remained firm, she in a month or two, to relieve him of part of the burden of the £90, announced herself as an abstainer, and at once received £10 in terms of the bargain. But it afterwards transpired that, though personally an abstainer, she was not "out and out"—that in company she went through the drinking forms; and Mr. Hope had sorrowfully to intimate to her that he had no choice but to receive back the money from her. It was a disappointment to her. But her spirits soon revived; for, a few days later, on looking through a proof copy of the next month's *Record*, she saw that Mr. Hope had sent to the Rev. Mr. Veitch, for the India Mission, a donation of £100, without attaching any condition to it.

There were other attempts at "engrafting" made by Mr. Hope at this time, as when, in answer to an appeal on behalf of Irish scripture-readers, he proposed to give £100, in sums of £10 each, to be given to ten readers, who should be total abstainers, the society supplementing the salaries to bring them up to the full amount.

He also had a fund of "abstinence savings," which he sought to utilise in a similar manner for the furtherance of the cause. How he worked that fund will be seen from the following letter, addressed to a city minister:—

"31 MORAY PLACE, February 6, 1849.

"MY DEAR SIR,—I received at the door, when going out yesterday, your note of the 3rd. I have spent less last year than I intended. I have thus some 'total abstinence savings,' which

I am ready to give to such purposes as come within their application. Abstainers have clearly the claim on me. Would it not be something strange were a partaker to lay claim to any of these abstinence savings? Is the minister of St. —'s qualified?"

This rule as to teetotal giving was not so rigidly observed as never to admit of any relaxation. An exception was expressly made in the case of his own minister, Dr. Crawford, who, after a specially practical sermon on the Jews, received £10 towards the Jewish scheme, and acknowledged that to be an encouragement to preach practical sermons. And when Mrs. Crawford appealed to him on behalf of Jewish females, he sent and renewed a contribution of £3, saying: "I cheerfully subscribe to the schemes of my minister and his wife."

But, when asked to subscribe to the Labour League, he says: "I will be happy to subscribe to it if it adopts abstinence."

In 1849 Mr. Hope had, as in 1842, three young men who in an especial manner had gained upon his affections, and for whose comfort, health, and enjoyment he readily expended a very considerable sum. The one to whom he showed the greatest attachment was the last comer, Mr. Joseph D. Wormald, the new secretary of the British League, whom he had met the previous year at Yeadon, when on a visit to Ben Rhydding, whither he had gone to try the effect of the water cure for incipient rheumatism. Next in order came Mr. Thomas M'Millan, and the third was Mr. John M'Naught, who was serving the firm faithfully as a clerk in the office.

His warm appreciation of Mr. M'Naught was made known to that young gentleman in a long and carefully-worded epistle. He thought it right that he should know that his conduct was approved of, but he was unwilling that he should thereby be in any way puffed up. To obviate that calamity, he made in the letter improving references to two of his colleagues in the office, of whose failings he was aware.

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Mr. M'Millan, whose devotion to the service had made him work to the detriment of his health, was, after consultation with the doctor, sent on a tour in the Highlands, to be succeeded by a course of the waters at Ben Rhydding. As a companion he had Mr. Wormald, who was also requiring change, and who, before going to Ben Rhydding, spent some days among his friends at Yeadon. Mr. M'Naught, when his holiday time came on, was also sent to Ben Rhydding to join the other two. The three were affectionately committed to the care of the resident doctor. He was adjured to be most attentive to them. They were "dear lads." "Let them have what is necessary. I wish I were with them." Mr. Hope was convinced that Dr. MacLeod "had never had under his roof at one time such a trio of really fine young men." To M'Naught he says, with reference to the other two: "Earnest, Christian, active lads are precious companions."

There were many young men who in after years, through Mr. Hope's liberality, enjoyed the benefit of the waters at Ben Rhydding, but to none of them did he ever write in a spirit of greater affection.

CHAPTER X

NO-POPERY ORGANISATION

IN February 1848, when the country grew excited on the question of diplomatic relations with the Pope, some Edinburgh citizens, led by A. Dunlop, Esq., advocate, were convened by circular to arrange for a large public meeting to pass resolutions of protest. One of the circulars was sent by Professor Menzies to Mr. Hope, with the result that he "went, and got involved" in the movement. That was the way in which he expressed the fact that the bulk of the work of organising the meeting was laid upon his shoulders. He took up the work with his accustomed zeal. His first task was to get up a strong requisition of ninety good names. He then applied himself to the work of drafting the resolutions, and of seeing that good speakers were secured. To get Norman Macleod as one of them, he deputed Professor Menzies, remarking, "You know him better than I do," and adding, "My respect for a circular sent by you has brought me into a lot of to-do, and Mr. Ellis [of the Anti-Error Society] has been most assiduous in greasing the wheels with butter." When the bills and advertisements appeared, it was seen that the movers of resolutions were to be the Revs. Dr. Candlish, Norman Macleod, and Andrew Thomson; and the seconders Dr. M'Crie, A. Dunlop, Esq., advocate, and Hercules J. Robertson, Esq., advocate. A large and representative gathering of ministers and other leading citizens assembled on the platform.

By this meeting Mr. Hope's desires of 1845 were re-awakened; and encouraged by his recent success in

abstinence, he began to think that, by similar means, he might also succeed in anti-Popery. To fix the idea by putting it on record he wrote to Dr. Muir, under date March 1, 1848, as follows :—

"My thoughts turn to a children's anti-Popery movement by a separate agency. Do you know any young man who would, for a salary, manage, write tracts, &c., as Mr. Sinclair does in temperance?"

To Dr. Cumming he also wrote in a similar strain, saying that, to begin a movement, he would willingly spend from £100 to £300 if he had a proper plan ; and he asked the reverend doctor to give him the benefit of some suggestions. Should he offer prizes ? should he further the circulation of literature ? or what should he do ? And this letter he concluded with the epigrammatic statement : "I have thought of teaching the children to avoid the mass-house as the public-house, and Popery as alcohol."

While waiting for replies, and to prevent the idea evaporating without something being done, he arranged for a course of Protestant lectures to apprentices, which were delivered by his own superintendents in May, June, and July ; and in the end of July he reopened communication with Mr. Caird of Lady Yester's, by addressing to him a long and somewhat discursive epistle. Mr. Caird, in reply, indicated that, of the ideas suggested, he sympathised most with the idea of getting up a series of lectures on the evidences ; but the lectures would not need to be hastily got up. In view of the infidelity then rampant they would need to be "well thought out, and by competent men." "Then," said Mr. Hope, "will you not undertake the series ?" But he was far too busy, and he declined the task thus sought to be pressed upon him.

Resuming correspondence with Dr. Cumming, Mr. Hope announces that he has read his *Apocalyptic Sketches*, and noted the fact that he intends to publish a book on Papist misrepresentation of texts.

"That," he says, "is just the very thing that I want. Will you also write tracts, like our British League tracts, for a Protestant movement? There would be circulated weekly in Edinburgh about 2000 copies, for we have [November 1848] 1700 children, 200 male apprentices, and 100 female apprentices."

Dr. Cumming replied that he was then anxious to provide church accommodation for the children of the Caledonian Asylum, and that he would assist Mr. Hope *cum lingua et penna*, if he would assist him *cum pecunia*. Considering it a good investment Mr. Hope at once despatched £10.

Negotiations were also opened with the Rev. Mr. Blakeney, who was secretary of the Reformation Society. Deeming it advisable to form the nucleus of a Protestant library, which, with the temperance library, should be housed in the British League Office, Mr. Hope called in several books he had given in loan to various parties within the last few years; and he wrote to Dublin for specimens of other books he had seen advertised in *The Achill Herald*, to which he had long been a subscriber.

He had also another method of blending No-Popery with abstinence. The Rev. Mr. Robertson having asked him for a subscription towards the funds of the Protestant Society in France, he sent him £100, saying that in a day or two he would give him the name under which he wished the sum to be acknowledged. Shortly thereafter he informed Mr. Robertson that the money was to be reported as "Savings of some teetotalers in St. Andrew's Church, Edinburgh." By using a formula like this he had the additional gratification of associating with himself in the gift the "dear lads" who worshipped with him on the Sabbath days.

Having occasion in the autumn to go to London on business, Mr. Hope took the opportunity of calling on Dr. Cumming, and he also endeavoured to meet with Mr. Blakeney. The time was opportune. The Pope had just issued a new Bull, the Bull of Papal aggression.

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Negotiations being resumed with Mr. Blakeney, it was finally agreed that he was to write twenty-four eight-page tracts on the basis of the Creed of Pope Pius the Fourth; that he was to come to Edinburgh for six weeks, in the course of which he should deliver twelve lectures; and that Dr. Cumming should come at the same time, and open the campaign by holding public meetings in the city. To prepare the inhabitants to hear the lectures with intelligence, Mr. Hope undertook to circulate beforehand Bagot's *Protestant Catechism*; and to obviate any breaking down of the campaign from want of material when the lectures were concluded, he pressed upon Mr. Blakeney the necessity of having the tracts written before the lectures began.

To induce divinity students and young men generally to study the Popish Controversy, he devised an elaborate Prize Scheme, offering to eight different classes of young men, for the best written answers to printed questions sums of £15, £10, and £5, in all £240.

CHAPTER XI

AN INTERLUDE—WATER *VERSUS* WHISKY

WHILE Mr. Hope was busy preparing for this new campaign, he received a sudden call to buckle on his armour in defence of his evening schools. The Apprentice School Association had resolved to make a demonstration, which took the form of a public meeting in the Music Hall on December 31, 1850. The advertisement announced that the principal speakers were to be the Right Honourable Fox Maule, Secretary of War ; His Grace the Duke of Argyll ; and the Rev. Dr. Guthrie. Whether it was out of pure ingenuousness or from a desire to take the wind out of the sails of the demonstrators does not appear, but the fact is that Mr. Hope, on reading the advertisement, sent to the duke and to Dr. Guthrie some printed information regarding the British League, and asked them to recommend it to their audience. The result showed they had no such intention. They were, of course, entitled to say as much as they could in favour of the association ; but from the public reports of the meeting it was seen they had taken occasion "to make a combined attack on the British League Evening Classes," and the attack had to be repelled. Heavy indeed was the battery brought to bear upon "a single individual, a humble Edinburgh writer, with no motive in instituting these evening classes but the welfare of the young male and female apprentices of his native city." But it caused him little disquietude. Rather did it incite him to new endeavours. In a stirring pamphlet of thirty-two pages he explained and defended his position.

But he was not content with mere controversy. He addressed himself to the practical aim of advancing the interests of his schools by quoting testimonies in their favour, and by appealing for help to carry on the good work he had begun. The classes he believed to be PERFECT, "and in justification of this belief" he quotes from the Lord Provost of Edinburgh and from his much revered preceptor, the late Dr. Carson, rector of the High School. The former said he had been called upon, officially, to visit some of Mr. Hope's schools, and he had done so certainly with very great pleasure. He knew of no person, nor no institution, doing so much good to the city of Edinburgh as Mr. John Hope and his evening classes. And the latter averred that he felt himself altogether incompetent to suggest anything that could possibly promote the greater efficiency of his benevolent scheme.

Subjoined to the appeal for contributions, which concluded the pamphlet, was an abstract of the expenditure upon the British League of Juvenile Abstainers, from October 1846 to June 22, 1850, from which it appeared that Mr. Hope had himself spent upon the movement—a movement in which he had no interest but the good of those whom he now addressed and their children—the large sum of £3043, 5s.

CHAPTER XII

THE 1851 CAMPAIGN

THE pamphlet being speedily off hand, undivided attention could again be given to the Popery endeavour. Mr. Hope writes to Mr. Blakeney, telling him how pleased he is at the idea of getting tracts. He recalls his labours of 1845, when, although "everything was done which money and arrangement could effect, and 300 young men of the salt of the city volunteered to distribute the tracts," since the ministers failed to supply them, nothing of consequence was done. And now also the lectures are again advertised, which was part of the old plan. The young people of the League have been convened, 600 copies of Bagot's Catechism have been purchased, and people would be panting for the lectures. He had every expectation they would be a success.

It so happened that in this Popery movement, as in the matter of the schools, there was risk of conflict between Mr. Hope and a general committee which had now been formed in Edinburgh, and which developed into the Scottish Reformation Society. They had asked him to join this committee, but, his own scheme being so far advanced, he declined, preferring to keep a free hand. He had more hope of good result from his own plan than from the work of this general committee, and he felt fully justified in endeavouring to carry it out. Though, as he said, it did not much matter who was first in the field, the fact was that he was the first. In the second place, the ministers, who were now moving, were not, except Dr. Cunningham, competent to lead a proper movement successfully. The Free Churchmen

were "very active and talked much, yet they did not come down with the money, proposing to make everything pay itself, and to publish tracts at 2d. each—a price beyond the working-classes." Moreover, "half of their D.D.'s had American titles, and so could not offer effective resistance to the Italian [that is, Popish] titles."

And his plan was most elaborate. There were day meetings, and evening meetings, and sermons on the Sunday. But special interest centred in Mr. Blakeney's lectures. The first was given on the fourth of February to a full though not a crowded house; but the succeeding lectures were delivered to overflowing audiences, ministers and others coming in from the country, so that the passages, the vestry, and even the pulpit stairs were occupied to their full content. Mr. Hope especially noted, as showing the quality of the audience, the numerous carriages, with liveried attendants, nightly at the door; and he reported to his friends that "the lectures were most successful, and Mr. Blakeney was in great favour."

A distinguishing feature of the lectures was the questions to Roman Catholics, which were advertised, and opportunity was given to Romanists to put questions *viva voce*, which were at once replied to by the lecturer.

On Mr. Hope's suggestion, also, at the lectures a considerable amount of historical knowledge was supplied. "The country wants," he says, "historical knowledge. Give us a knowledge of what our ancestors did, and that will ripen us."

At all the lectures, the last of which was given on the sixth of March, collections had been taken. These amounted to £60, 15s. 2d., which sum was applied to the relief of the fund for prizes; but it was still found that, after all expenses had been paid, the cost of the movement to Mr. Hope was £294, 4s. 7d.

Mr. Hope contemplated the spread of the prize system. He hoped that the noblemen and landed

proprietors would promote the plan at their own expense in their own districts, and he personally made an effort to induce Lord Hopetoun to make a beginning in Linlithgowshire; but though he received several letters of inquiry, there did not appear to be any desirous of emulating his endeavours.

He also received letters of suggestion, some of them from anonymous correspondents, which, of course, he could not answer; but there was one "very impertinent" letter which he disdained to answer, sent by an advocate who felt angry on receiving by post a print entitled, "Catholic Questions." This fiery limb of the law wrote in his haste:—

"SIR,—The next time that I receive any similar impertinence from you or your gang I will pull your nose in the Parliament House, if you dare to set face in it.—Yr. obt. servt.,
— —."

Advantage was taken of Mr. Blakeney's stay in Edinburgh to push on with the publication of the tracts he had prepared. The proofs were all most carefully revised by Mr. Hope, he making many important suggestions. When the whole set of twenty-four were completed, he decided to publish them in the form of a book, under the title of the *Manual of the Romish Controversy*.

With the utmost expedition the book was put into the market, for the appetite which had been created must now be satisfied. Its nominal cost was 3s. 6d., but as the Scotsman "dearly loved a bargain," it was decided to supply it at less than half that sum. A liberal consignment of copies was made over to the British League, and vigorous measures were taken to promote the sale among the general public. When meetings were advertised—as, for example, the Gaelic meeting, a lecture by Signor Gavazzi, or the general meeting of the Sabbath-school teachers—it was by arrangement intimated from

the chair that at the door, on retiring, any of the audience would obtain the Manual at the reduced price of 1s. 6d.; and in this way, in four weeks' time, there were disposed of at the door of the Music Hall alone 400 copies of this work. The Religious Tract Society added it to their list of books, and thus materially increased its circulation.

The Manual proving such a success, immediately negotiations were begun for the production by Mr. Blakeney of a Protestant catechism, to be used as a text-book in the classes that were to be formed; and it very soon appeared. There was also correspondence about additional tracts on social subjects, which in course of time were likewise prepared, and, as in the case of the Manual, published in book form, with the title, *Popery in its Social Aspect*. To hurry on the preparation of the catechism, Mr. Hope wrote to Mr. Blakeney :—

“I am like grass on the banks of a stream, submerged by a flood, and so must be content to be submerged and useless until the flood subsides.”

As soon as the catechism was in hand classes would be formed, and he would feel that he was doing something.

All those who contemplated entering for the prize competition were advised to procure the Manual as a sort of *sine quâ non*. Other books, however, were likewise recommended, especially for the students, the chief among these being Chillingworth's *Religion of Protestants*, Stillingfleet's *Practices and Doctrines of the Church of Rome*, and the *Worksop Discussion*.

All particulars as to the competition having been fully and widely and timeously advertised, the competition took place for all (except the divinity students, who were to compete in November) on the evenings of the eighth and tenth of July, the questions being set by Mr. Blake-

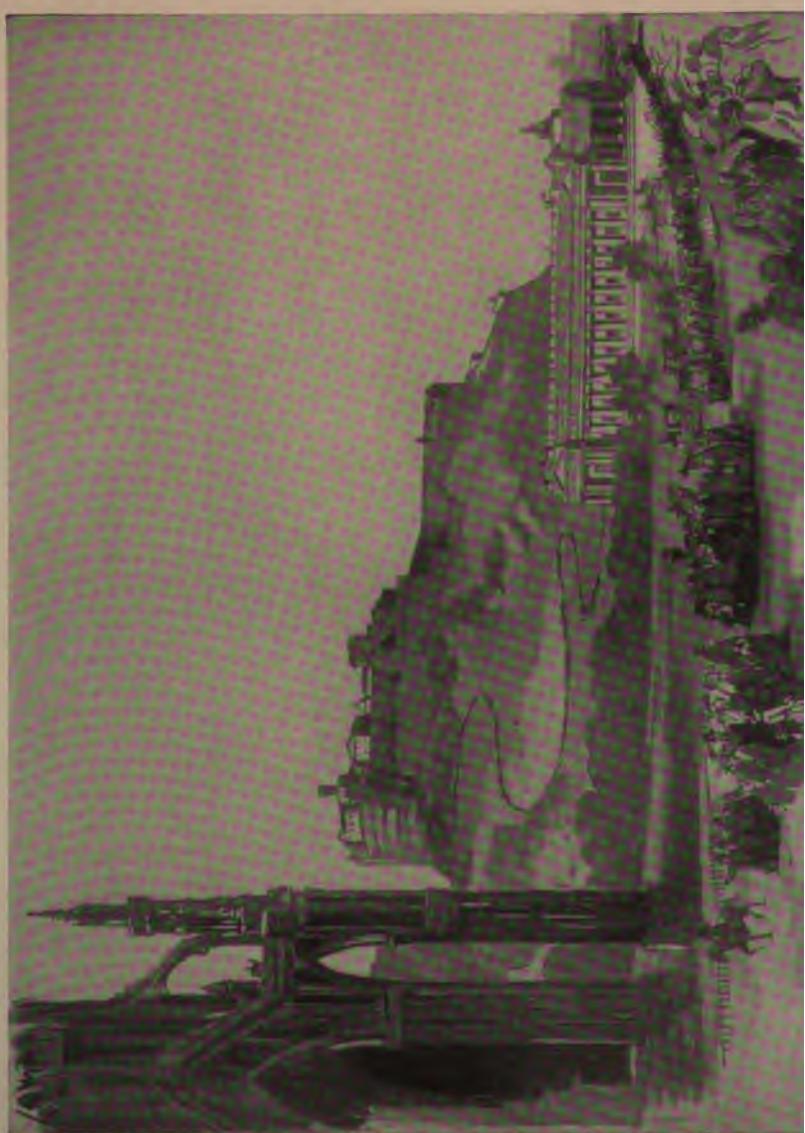
ney, who was the adjudicator, and printed under the heading—

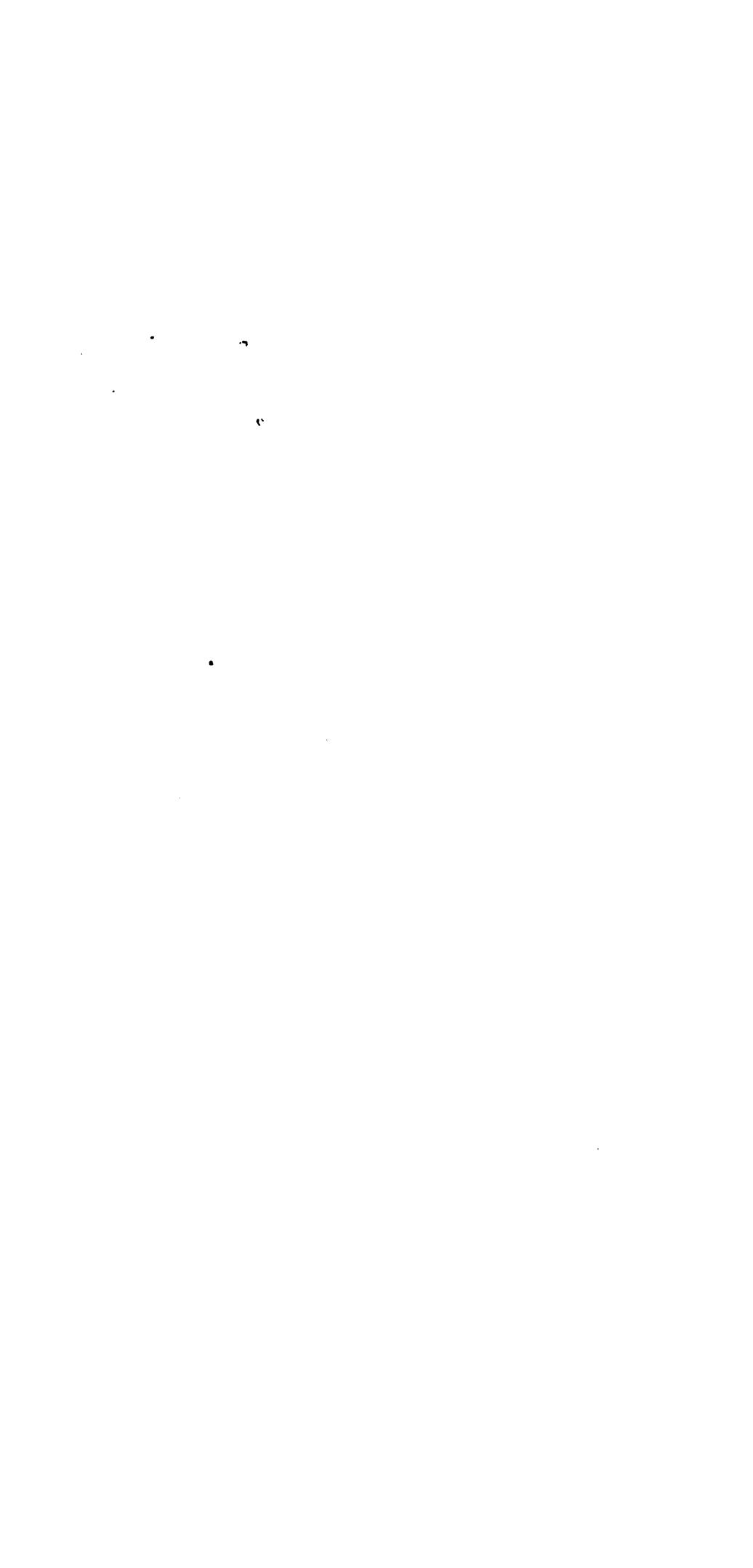
“POPERY COMPETITION, £195.
July 1851.”

There were in all, exclusive of students, about fifty competitors; and when the results were declared, it appeared that of the British League young men the first was one Robert Thomson, about fifteen years of age; while of the female competitors, Agnes Pritty was the one who stood at the top of the list.

It was Mr. Blakeney's suggestion that those who came out at the top might be employed to train the younger members of the League. The idea was most fully and faithfully carried out in the case of Agnes Pritty. For many years Miss Pritty was the chief superintendent in the female department of the British League. She conducted most successfully a female evening school; she taught with great acceptance, both on Sabbath and on week-days, female classes for the study of the Romish controversy; in visitation, and in all matters where a woman's wit was needed or a woman's hand required, she could be depended on to do the work with the utmost tact and skill. If, at a soiree, an orator in his gallantry spoke of “Miss Pritty's pretty girls,” she would, for them, accept the compliment; but in private she would warn them earnestly not to be led away by any idle words that might be whispered in their ear. She was a friend to all her pupils, and to the day of her death was held by many of them, who still kept up communication with her, in the highest regard and esteem.

Before the students' competition, which took place in November, Mr. Hope found that in connection with the League he had a good deal of work to do. There was the annual trip—this year to Dalmahoy. Besides this, there was the organisation, for the fifth of July, of





a great gathering in Edinburgh of juvenile abstainers. For their reception he made the most elaborate preparations. He printed and published an illustrated guide to the principal sights of the city. He secured admission for them to the Castle, the Palace the Parliament House, and other places. To supply the vast assemblage with water, he obtained the use of the city fire-butts and water-hose. They came, to the number of 20,000, from over seventy Scottish towns, including Glasgow, Paisley, Airdrie, Stirling, Dunfermline, Kirkcaldy, Jedburgh, Galashiels, Perth, Dunblane, and several of the parishes in the Lothians. To aid in marshalling the host, rosettes of varied hue, and stars, were provided and sold to the several contingents beforehand ; so that, when they assembled at their rendezvous in the Queen's Park, beneath the Echo Rock, they were a gay as well as a happy throng. They all desired to see and hear "John Hope;" and he did appear, and delivered to them from the Echo Rock a stirring and encouraging address, in which occurs the following paragraph :—

"It affords us unfeigned pleasure to meet you here to-day—you who are the representatives and active promoters of this great reformation in which we are engaged ; and although few of us adults may live to witness the results of these our labours, yet, when we behold this great assemblage of 20,000 juvenile abstainers and upwards—I do not name a vague number, but a number ascertained—we cannot doubt but that among them will arise many active, zealous, prayerful men and women, to take our places, and that, by God's blessing, our cause will ultimately prevail."

When the accounts were all got in, it was found that the total expense of the gathering was . . £503 3 1½ that the receipts from the several contingents for goods supplied them amounted to 224 14 6½ leaving a balance to be paid by Mr. Hope of £278 8 7

He believed that if the object aimed at by the demon-

stration were secured—that is, if a stimulus had been given to the abstinence movement—the money would not be ill spent.

Though working at high pressure for many months on end, Mr. Hope declared his health to be quite good; nevertheless, when August came, he was quite prepared to take a holiday. He betook himself to London to see the Great Exhibition, and to attend the meetings of the Evangelical Alliance. He also gratified a long-standing desire by journeying to Ireland. Of course he found his way to Maynooth, and was greatly impressed with what he saw.

He also made a run into Connemara, bringing back with him a trophy in the shape of an Irish peasant's pipe. At Killarney he met a gentleman, who, for business purposes, was experimenting with peat moss, from whom he obtained a temperance argument, which, though essentially the same as one he had used himself some years before, struck him as something new—namely, "Alcohol is no more in the barley than smoke is in the peat."

Mr. Hope had a great interest in the religious condition of Ireland. He regularly received *The Achill Herald*; for several years he had subscribed to various Irish schemes, and perused with care such reports as came into his hands, so that his knowledge of Irish affairs was, as he himself declared, "rather above than below par." He made diligent inquiries wherever he went; he was keen in observation; and especially considering the work of the Irish Mission, he came to the deliberate conclusion that it was of very great benefit to Ireland. In conversation with the Venerable Archdeacon of Derry he declared that what the British people wanted was authentic information on matters affecting Ireland; and he suggested that a statement, the heads of which he would readily supply, should be

prepared for their enlightenment. These heads he did supply in a paper of thirty-seven quarto pages, headed, "Suggestions—All Suggestions." To circulate such a lengthy production would, he foresaw, be expensive. But this consideration he dismissed with the remark that "*injudicious parsimony would ruin any cause.*"

From this time he began to cogitate on national education; but there still were several matters unadjusted in connection with the British League, and to these his energies were first applied. He had finally to dispose of the Popery prize competition.

The student who took the highest place in the whole competition was Mr. William Wilson, a sitter under Dr. Candlish in Free St. George's, who, out of a possible 960, obtained 894 marks, thus securing a prize of £15. The second and third of the Free Church students were Mr. William Haig (767), and Mr. John Angus (752), who received £10 and £5 respectively.

Next to the highest stood Mr. James Nimmo and Mr. Robert Wallace of the Established Church, who were equal, each obtaining 817 marks. When it was proposed that these should meet again and answer supplementary questions to settle who was first, they suggested that, as it was not convenient for either of them to come up again, it should be declared a drawn battle; and the suggestion was adopted. The first and second prizes being equally divided between them, they each got £12, 10s.

The student from the United Presbyterian Church, the value of whose paper was about 60 per cent., received a modified prize.

The book of melodies was being gradually brought to a state of completion. The ladies were still giving active aid—becoming, indeed, responsible for the musical education of superintendents. Original music was being got by competition, but the opinion seemed generally to

be that the old was better. Mr. Blakeney was also brought under contribution, and it was he who got for the League the music of "We won't give up the Bible," and who procured the words as well as the music of "The Fall of Babylon."

There was also now required some addition to and rearrangement of the staff of superintendents. It became evident that Mr. Sinclair would soon resign. "Joe" had gone to college, and Thomas M'Millan, who was soon to assume the title "Doctor," had intimated his desire to go to America.

Thomas did go to America, and carefully kept Mr. Hope informed of all his doings. And, as if to fill his place, there came under Mr. Hope's observation at this time "a very surprising boy." He chanced to meet him in George Street, spoke to him, and found that he had attended the Rose Street meeting, but that now, though not twelve years of age, he was cash boy in a draper's shop, and so was unable to attend. Mr. Hope called upon his master with a view to obtain his release from business at an hour which would admit of his attending the evening school, and saw him handling the money at his desk. His mother was a widow in feeble health and straitened circumstances; hence the necessity for his going out to work. As they belonged to St. George's Church, Mr. Hope tried to interest the minister and session on the boy's behalf, offering to share with them the expense of his education. By way of appealing to their sentiments he adds:—

"I frequently picture to my imagination the little fellow, with his benumbed leg, limping from his desk to restore circulation, and his master shaking the yard measure at him, and his hopping back again, just as a poor street monkey, at the sound of the whip, has to jump, or dance, or hop back to the top of the organ."

The kirk-session were quite satisfied to leave the boy in Mr. Hope's hands; and after a vain appeal to

them to aid him, as he had proposed to aid them, he undertook the sole responsibility.

That boy became a minister in the Church of Scotland, and quickly rose to eminence. He was called to important charges, became popular as a preacher, and especially as a lecturer ; but at an early age he was summoned to his rest.

Such results as Mr. Hope achieved could not be allowed to pass without attempts being made to have them enshrined in verse. He had many poetic admirers. One of them, writing from Dundee, and asking leave to dedicate his work to the British League, deals with the great gathering, and opens thus :—

I.

"July the fifth, 1851,
That was a happy day,
When in the Queen's Park, Edinburgh,
The abstinence army lay.

II.

Composed of Scottish juveniles,
Near thirty thousand strong,
Resolved to slay intemperance—
Hear to their joyous song !"

An earlier and more exalted effort was a poem entitled "Hail, Friend of Youth," written on the occasion of the Abstainers' Festival, on July 3, 1847, and inscribed to John Hope, Esq., W.S., by A. MacLagan, Esq. The following are the opening stanzas :—

I.

"Hail, friend of youth ! no harp of gold
To sound thy praise want we ;
We feel our glowing hearts can hold
Far sweeter melody.
Pure as our bosom's guileless glee,
As gratitude's soft tear,
The simple song we sing shall be,
To prove our love sincere.

II.

Had all earth's lords as free a hand,
As warm a heart as thine,
How few in this our native land
In poverty would pine !
To give for love, for virtue's sake,
Is sure a heavenly sign ;
A generous soul doth ever make
The mortal more divine."

The whole poem of eight stanzas, with an account of the occasion of its being composed, was most beautifully printed on silk, and formally presented to Mr. Hope.

CHAPTER XIII

DEVELOPMENT OF PLAN OF OPERATIONS 1852-1854

IN the beginning of 1852 a number of people in Edinburgh and throughout the country were bestirring themselves in opposition to the spread of Romanism; but being devoid of specific knowledge regarding matters in dispute between Protestants and Roman Catholics, they were unable to offer any very effective resistance. The Edinburgh Irish Mission, which was conducted by a committee of the Edinburgh Free Presbytery, under the convenership of Dr. Begg, did some good work among the Roman Catholic poor. The Scottish Reformation Society held meetings in committee, and gave occasional public lectures; but its energies were mostly spent in talking, and but little work of a practical kind was done.

Looking out upon the general situation, and anxious to discover what would yield the best practical result, Mr. Hope began to see that attention must be fixed on Ireland. "Ireland," he says to Dr. Crawford, "is the battlefield." What is necessary is "to create an interest in Ireland by circulating information regarding it." "Upon Ireland the Pope has laid his hand, and Protestant electors must arise and rend it from his grasp." Let the clergy of the Established Church awake now to their duty, and aid their struggling brethren in the sister isle. It is for their interest so to do, for "the first assault on the Establishment would be on the Church of Ireland."

Mr. Hope found several ways of circulating information. In the first place, he had strong faith in tracts, if only they were of a suitable kind. About these he was in frequent correspondence, procuring specimens from Dublin, from London, from Ballykilbeg, Lurgan, and other places. He also tried to bring to Scotland distinguished controversialists.

He was most persistent in the distribution among suitable persons of Protestant newspapers and periodicals. But particularly was he sedulous in seeking to enlist the sympathies of the church.

Being impressed with the value of a Protestant monthly tract called *The Banner of the Truth*, he circulated widely a circular extolling its merits and recommending it for Sabbath and general reading.

The churches at first made to the circular a fairly creditable response, but they did not long continue their co-operation. The kirk-session of St. Andrew's intimated they had given a favourable decision in haste, and now begged to withdraw it. St. George's would no longer have the papers in the pews, but might have them delivered by the door-keepers. Bishop Terrot, of the Episcopal Church, suggested they might be handed to the people when retiring after service. St. Mary's declined taking charge of the circulation. St. Stephen's would deliver them through the tract distributors; and so with several more. The minister of St. Stephen's wrote: "If I had a moiety of what you expend upon the *Banners*, I should make a better selection."

Dr. Muir thought more of the publications of the Achill Mission. He preferred also *The British Protestant*, published by the British Reformation Society; and he could not forbear suggesting how nice it would be if Mr. Hope would circulate *The Missionary Record* of the Church of Scotland, together with *The Children's Missionary Record*, also of that church.

Being repulsed by the churches, Mr. Hope turned to

the schools, and disposed of large quantities of the *Banner* among the teachers and the best pupils. He had more decided hope of success with the young. "I fear we can look for nothing," he said, "from public men, and that the children must be trained up in Protestant knowledge before the country will right itself."

Hearing that *The Protestant Penny Magazine*, an illustrated periodical in connection with the Achill Mission, was likely soon to cease being published, Mr. Hope made an offer for the whole of the stock in hand—plates, stereotypes, and everything—and thus became possessor of over 15,000 illustrated penny magazines, suitable for distribution at the monthly prayer-meeting and other meetings in connection with the British League.

It was also with the view of spreading information that he made use of his privileges as an elector in the city and the county. To influence his fellow-electors, he advertised his opinions in the public prints. He also wrote the members of Parliament with whom he had to do, asking their views and their reasons for particular votes they gave, making public the correspondence.

When the Scottish Reformation Society proposed to hold a great conference, Mr. Hope at once agreed, because it would be an important means of disseminating information. He was chairman of the meeting at which this resolution was adopted, and loyally assisted the committee in making the necessary preparations. At the same time, while their days of conference were the 28th February and 2nd March 1854, he, with their full knowledge and apparent acquiescence, also organised on his own account two large public meetings on the first of March, which, by the arrangement, would be a free day for the delegates. Several good speakers were secured; but the great attraction was Dr. Gregg, who came from Dublin with a brilliant reputation as a controversialist.

The first of March meetings were a great success, and

Mr. Hope was highly gratified. In token of his thankfulness he afterwards sent £50 to Dr. Gregg, of which the sum of £10 was to be applied to *The Sentinel*, and £40 to the fund for the production and circulation of tracts.

Another method Mr. Hope employed to create an interest in Ireland was the asking of his friends to subscribe, as he himself did liberally, to various Irish schemes. He began by making a donation to the Irish Church Missions of £500, supplemented by an additional £100, all of which he desired should be acknowledged, in any lists that might be published, as "teetotal savings." Soon his name was known throughout the Green Isle, and numerous were the appeals that were submitted to him, and much aid did he willingly give to those of which he could approve.

His efforts with his friends met with varying success. To a niece who replied, "But what can I do, Uncle John?" the answer came, with point and brevity, "Subscribe ten pounds, and pray." Another of his relatives met his appeal in a somewhat different way. This gentleman said :—

"I have subscribed on various occasions towards Irish objects, and invariably, I am sorry to say, have I found that they turned out jobs. I am afraid this is merely 'the last Irish dodge.' Misrepresentation, with the object of procuring money, has in that country been reduced to a system, and regularly and profitably carried out. I am older than you, and I am not so easily taken in by plausibilities, and I advise you, as a friend, to be on your guard in regard to any transactions with Ireland."

To this Mr. Hope made suitable reply, assuring his correspondent that he acted only after full consideration of all he had himself seen and heard in Ireland, subscribing only "after an interval of nine months, by which time excitement is off."

The case was still otherwise with his cousin, Sir James Drummond of Hawthornden; for he, of his own

motion, got up a *fête* and bazaar in his own grounds, telling Mr. Hope, whom he asked for advice as to arrangements, that the proceeds were to go to the support of the Irish Church Missions.

Still another of his relatives sent him as her "mite" the sum of £2, 2s.; but he declined to enter the subscription as a "mite," saying that the word was always associated in his mind with poor widows and old cheese.

There were other people in the city working for the Irish schools, and the practice was to send round boys, each with a collecting card, to obtain subscriptions of a shilling from all who might be inclined to give. Some of these juvenile collectors found their way to Moray Place. Mr. Hope received them gladly. But before they got their shilling they must first be catechised. If they were British League boys their task was easy; but those who could not sing a temperance melody required, before they got his name, to go to one of the abstinence meetings and learn "We'll win the Day."

On an occasion subsequent to this, when a printer's boy had come to him with proofs, he asked the lad if he could sing. "No, sir," he replied; "I canna sing." "Well, then, can you whistle?" "Oh yes, fine that." "Get up, then, on that chair, and let me hear you." The lad got up, and whistled bravely. On leaping to the floor he took his bonnet from his jacket pocket and rubbed the chair where he had stood, that no dust from his boots might linger there. By this characteristically boyish action Mr. Hope was much amused and greatly pleased. He kept his eye upon that lad. Throughout his apprenticeship he paid for his dinners and gave him clothing; and when, as a journeyman, the lad went to America, not only his own passage money, but also that of his brother, was paid by his generous patron.

Mr. Hope's interest in Ireland was also greatly fostered by his correspondence with men that he had

met. His correspondents were diversified in character. Their names were written in his notebook ; but in his mind their memory was sometimes preserved by their achievements. Thus there was the "one-tumbler man" and the "two-glass-of-sherry man," the former of whom wrote as follows :—

" KILLARNEY, FORE VIEW HOTEL,
March 19, 1852.

" DEAR SIR,—Yesterday I received your note of the 15th, and it still finds me in the land of lakes and mountains. They are in the same position as when last you saw them.

" I still adhere to the old principle, and maintain the old argument—namely, that ONE TUMBLER is of the greatest possible service to a man after dinner. He is better pleased with himself and with every one else. It is then whatever sparks of goodness are in him will show themselves. It is then his charity, his humility, and his every other virtue will appear in glowing colours.

" All I have to say about the fishing is—the season is fast approaching, and if I could only catch as much fish as could be hooked on the six days, I would take your advice and never more fish on Sundays.

" I assure you I feel very thankful for your great kindness and trouble about the book. When I receive it I shall make it my business to study well its contents.—Hoping soon to meet you again, believe me to be yours obt.,

" JEREMIAH HURLEY, JR."

Roman Catholics as well as Protestants were asked to accept a book, which generally was Blakeney's *Manual of the Romish Controversy*.

Among those that he inquired about were Patrick Corbett and Michael Sullivan. These were converts from Roman Catholicism, and were afterwards brought to Edinburgh, where they became valuable and honoured agents of the British League in its mission to Roman Catholics. To the day of his death did Mr. Hope remember his first talk with " Pat " ; and often, when he did not get a ready answer to his questions, did he hold him up as a bright example. The subject was teetotalism.

"Why," said Mr. Hope, "should any man be an abstainer?" And at once the answer came, which put into the shortest of sentences Mr. Hope's whole confession of faith upon the matter—"Because the Bible says, '*Be sober!*'"

While planning work for some, and aiding others to prosecute their schemes, Mr. Hope kept pressing on towards the realisation of the plans that he himself had formed; and he now engrafted on to the British League of Juvenile Abstainers a regular mission to Roman Catholics. His right-hand man in this important work was Mr. William B. Turnbull, who had the triple qualification of being "a great abstainer, a good man, and a powerful speaker." He met with him in the Grass-market, where he was a missionary under the Rev. William Robertson of New Greyfriars'. To have him fully trained, he sent him, with the concurrence of his minister, to London, where, in the Protestant Institute, he received doctrinal instruction, and was practised in the art of holding public controversy with Roman Catholics. After a course of several months he went on to Dublin, which was, in some respects, a better school for training; and after a lengthened tour in Ireland, where, as he said, he saw Popery in its worst form, and got "hooted through the town of Tuam like a dog," he passed on to Birkenhead, where, by way of finishing off, he had a course of reading with Dr. Blakeney and a series of written examinations.

It was important that Mr. Turnbull should be carefully trained, for it was designed that he in turn should train young men when he came back to Edinburgh.

For a long time Mr. Hope had had in contemplation, as a means of spreading knowledge among the members of the British League, the procuring of a first-class magic lantern, and having monthly exhibitions in Dr. Bell's

school, Niddry Street. The plan now took definite shape ; and when Mr. Turnbull was in London one of his duties was to go to the Polytechnic, and there obtain as complete a mass of information as was possible about lanterns and their working, about the manufacturing of slides, the screen, and all pertaining to dissolving views, so that he might teach the art of giving exhibitions to whatever young men might be put under his charge. This he was careful to do ; and after the necessary correspondence there came from London to the British League, at a cost of over £70 for apparatus and appurtenances, two large and powerful magic lanterns, the very best that could be made.

While the No-Popery branch of the British League work was being thus developed, the energy displayed in the abstinence branch suffered no diminution. Still further measures were employed to keep the older boys. A British League Directory was formed for their behoof ; and there was instituted a system of giving letters of recommendation when business called them off to other towns or to the distant colonies. The boys of 1847, as Mr. Hope remarked, had now shot into manhood ; some of them were becoming agents of the League, and were looking forward to taking classes at the University.

Yet another way was found by which the interests of League boys might be furthered. It is the custom for the Lord High Commissioner to the General Assembly to be attended by two pages. To be a page is to hold a post of honour, and to this post there is attached a fee. By writing to the Earl of Mansfield, who was to be Commissioner in 1852, Mr. Hope secured the post for two of his young abstainers. He did the same in the case of Lord Belhaven in 1853, and for many years he practically held the patronage of this appointment. In acknowledging Lord Mansfield's kindness in granting his request, he announced

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that, in the case of one of the lads, who was studiously inclined, the fee obtained would enable him to become a first-year's student at the University.

Mr. Turnbull now became the general superintendent of the League. Under him was the quondam favourite "Joe," who, requiring to be disciplined, was now plain Mr. Wormald. His chief work had lately been the writing of physiological tracts, and thus the number of readings for the abstinence meetings was brought up to 125. Before the tracts were put in type they were all revised by Professor Goodsir, or Professor Struthers, who succeeded to his chair, except three tracts on gases, which, as they dealt with chemistry, were submitted to Professor Gregory. The book of melodies was also now nearing final adjustment, and as, in addition to the abstinence meetings, there were thirty-six day schools in which the agents of the British League were circulating the tracts and teaching the temperance melodies, the statement may be made that from 1853 onwards there was provided for the youth of Edinburgh, by a far-seeing and generous citizen, most valuable instruction, not only in temperance, but also in the rudiments of physiology, with a smattering likewise of chemistry. At the abstinence meetings and in the evening schools there was instituted a system of yearly prize competitions in physiology and chemistry, the questions being based on the information given in the tracts.

Other subjects than those which distinctively belonged to the British League had at this time share of Mr. Hope's attention. In concert with some ministers of the Church of Scotland, among whom was Mr. Campbell of Caputh, he tried to interest Lord Aberdeen, the Duke of Argyll, and Lord John Russell in a scheme they were devising for the union of the three Presbyterian churches in Scotland. He joined in efforts made to secure the greater efficiency of the

parochial association which had at last been formed in the St. Andrew's congregation. He kept at Dr. Guthrie to deliver his promised blow against late shop hours, and the reverend doctor did take up the cause.

In the cognate movement for obtaining a Saturday half-holiday for workmen, Mr. Hope, on being appealed to by the men, rendered valuable aid. He had several preliminary meetings with the secretary and committee of Trades' Delegates, and it was at his suggestion that a public meeting was arranged for in Brighton Street Evangelical Union Chapel. The meeting was large and enthusiastic. Mr. Hope gave a vigorous speech and a donation towards expenses, and the grateful workmen in a letter of thanks prayed that God in His goodness would much reward him for his manifold labours in behalf of the children of toil.

Yielding to the force of public opinion, the masters, especially in the organised trades, began to grant the half-holiday. But one of the master slaters deducted the half-day's pay; whereupon, to prevent this practice spreading, the men went promptly out on strike, and came to Mr. Hope for advice as to what they should now do. He was not in favour of a strike. He counselled them to abide by the half-holiday, now that they had got it, to resume work at the reduced wage, but immediately to begin an independent agitation for a rise of wages. The whole body of the organised trades should, by circular, by meetings, and by advertisement, keep their cause before the public, and as it was a righteous cause they were bound to win. All this meant expense, but the boon was worth some sacrifice.

The example set by the organised trades was followed soon by others, who came likewise to Moray Place to obtain advice. Of these the most noteworthy were the millers. These tradesmen held their public meetings, and sent printed resolutions to their masters. Some

gave their workmen sympathetic answers and promises of relief. To bring the others into line, Mr. Hope suggested a petition, which he drafted for the men; and in the body of it there appears the following, which shows how good a case they had:—

"Indeed, we hardly believe our statement could be credited by those not cognisant of the fact that during the six business days of the week, and during the six nights of the week, some of us are working continuously and uninterruptedly from Monday morning till Saturday night, with the exception of our meal hours and thirty-six hours of relief—that is, that, exclusive of the Sabbath, some of us only get three sleeps in the week, and some of us only four; and thus, apart from all other considerations, you cannot fail to perceive that we are not in the position God intended man to be in, and that it is not possible for us profitably to observe and enjoy the Lord's Day."

Thus began, and so was carried out, a movement which, as it developed, brought incalculable benefit to the working-classes.

As in Ireland, so also in Scotland education became a burning question; and, like a good citizen, Mr. Hope determined to add his quota to the settlement of the difficulties of the case. He made a thorough study of the question, and in his reading kept in view both the claims of Voluntaryism and the hopes that many still entertained of procuring a union of the churches. "Let us solve the educational difficulty," he said, "and union will not be far off."

The plan which he proposed was contained in a twenty-four-page pamphlet, written in the form of a letter to Lord Aberdeen, who at this time (January 1854) was at the head of the Government. It was circulated widely among Mr. Hope's friends, and representative men throughout the country, and was to be had likewise from the booksellers. He was of opinion that, while they extended their educational

system, they should disturb as little as possible all existing arrangements. He would have a commission appointed to examine and decide where new schools should be planted, get these schools erected at Government expense, and put the management of them—and this was the kernel of the difficulty—up to auction among the three Presbyterian bodies, as represented by the people who might happen to reside in the district which each new school supplied. Thus in one place, where the Establishment was strong and could raise locally more money than the others, the new school would be under the supervision of the kirk-session or presbytery of the bounds; while in another place, where the Free Church were most in power, it would be practically a Free Church school; and in yet another place, which was dominated by the Voluntaries, the school would be conducted under the auspices of the United Presbyterian Church.

Among the many letters received in acknowledgment of the pamphlet was the following from the Rev. Norman Macleod :—

"GLASGOW, January 25, 1854.

" MY DEAR SIR,— . . . Accept my thanks for your pamphlet and efforts in this cause. Our whole efforts should now be directed to union with the Free Church. If it is ever to be accomplished, it ought now to be attempted under Lord Aberdeen's reign. Given that patronage is knocked in the head, the thing is done with a few apologies, confessions, and 'new motives.'—Yours sincerely,

N. MACLEOD."

Before the receipt of this letter, and after the publication of the pamphlet, Mr. Hope had written to Mr. Campbell of Caputh that now was the time to call a public meeting and launch their scheme of union. They designed to offer two prizes—one of £100 and one of £50, Mr. Hope supplying the money—for the best essays on how the union might be brought about, the adjudicators to be, if they would accept the task,

Lord Aberdeen, the Duke of Argyll, and Lord John Russell.

The discussion of the education question still went on. The church began to rouse itself, and Mr. Hope found himself working alongside of some of the leading ministers. He became a member of the Education Committee, and at once began to urge them to more decisive action. He drafted resolutions, and advised that whatever resolutions they adopted they should at once advertise throughout the country. He would have deputations going all over England and Scotland. Let every presbytery take the matter up. The church should electrify the masses.

In the Presbytery of Glasgow some eloquent speeches had been made ; but after the talk there came no action, and the ultra-abstainer had another opportunity of communicating with the minister of the Barony. He had written to Mr. Hope that "a quiet talk would reconcile them on many points ;" and the answer he receives is as follows : "I would be glad to be with you in *one* thing. When are you to begin to rouse the country from their tumblers in defence of the parish schools ? I hope your words were not oratorical flourish." And further, in another letter on union, patronage, and the sacraments, Mr. Hope says : "I guess we will agree here ; or," he slyly adds, "am I still ahead of you ?"

To Lord Haddington he wrote that now was the time for the Conservative party to act vigorously. They should bring in "a new Bill, putting the parish schools on a proper, permanent footing."

In this year Mr. Hope further proved his quality as an educationist, as well as a social reformer, by providing for the youth of the city what he modestly called a "playground." It was a field at Stockbridge, behind Raeburn Place, of ten acres' extent, which he rented from Mr. Rocheid of Inverleith, in order that the young

men of the trades might have a place where they should have their games of cricket, football, quoits, and the like, without inordinate expense. He estimated that for a year it would cost £100; but he was only too glad to have opportunity of making the experiment. First of all, he had to see to the fencing of the park. Then the water had to be got in. A racecourse, sixty yards long by twelve broad, was marked off and railed in. Posts were erected for the football goals, and a sentry-box obtained as a shelter for the watchman—an old pensioner—when the days were cold and wet.

The inauguration ceremony was a great success. There was appropriate speaking; to the Queen a loyal address was voted; and the children sang “We'll win the Day.” The agents of the League were there to superintend the games; and when the day was over, the talk throughout the town was of “John Hope's Park.”

To his extreme regret the playground had to be given up. Mr. Rocheid's agents would not let the ground for a second year. Mr. Hope tried in many ways to have that decision altered, but all was in vain; and the playground, on which about £130 had been expended, became a memory and a tradition which, after the lapse of fifty years, has not yet died out.

It would probably be because of what was done in Stockbridge Park that some Stockbridge lads, when they started a flute band, asked Mr. Hope to help them to find a place where they might meet to practise. Immediately he thought of Dean Street School, and told them he would do his best to get it for them. To the minister of St. Bernard's Church he wrote at once, urging that this was just a case where lads should be encouraged. And he adds: “I fully believe that if the Established ministers of Edinburgh acted more in the way I suggest than they do, there would be vastly more affinity between them and the working-classes than at present exists. I think this an excellent opportunity.”

Being led thus to think of bands, and having some acquaintance with the Rhenish Band, he embarked in an endeavour to secure music for the people; and succeeded in making an arrangement with the lessees of the Music Hall. In bills and newspaper advertisements, the cost of which was paid by Mr. Hope, it was announced that on certain days the band would play; that the public would be admitted free; but that any who might wish to subscribe towards the expense of the hall could give their contribution at the door; and if there were a surplus it would be given to the band.

The Popery movement at this period, as far as Mr. Hope was concerned, was of a somewhat complex character. He was led into adopting various agencies, believing, as he expressed it in a letter to Dr. Cook of Haddington, that "the best course is to adopt every course that is open, for we need it all. Men are like fishes; some take one fly, and some another." Being alarmed at the extent of the Government concessions to the Papacy, his mind kept reverting to political action; and he maintained that "the only antidote was an open avowal of Protestant opposition, and continuance along every line of what parties might even call a hopeless agitation." Foreseeing that the franchise would very speedily be extended, his constant exhortation was, "Teach the masses," "Educate the people;" and the advice he gave to others he acted on himself.

In 1851 the General Assembly of the Church of Scotland had appointed a committee on Popery; but they did not seem to be doing much, and Mr. Hope complained to Dr. Cumming that "it looks like as if the Established Church is not only to be last, but restrained by a drag of old wives and incapables." However, he put himself in communication with the Rev. Norman Macleod, and with Mr. Robertson of New Greyfriars, who was a willing co-adjutor. With Mr.

Robertson he then went on a holiday tour in Ireland. The special object of this visit on the part of Mr. Hope was to secure from among the employees of the Irish Mission some who would become agents in his own mission in Edinburgh. On certain of them he had already set his heart, because they, through his influence, had become abstainers; and after some negotiations he succeeded in securing "three men and a boy, all originally Romanists, and in the farming line"—namely, Michael Sullivan, James Kelly, Martin M'Dona, and the young lad Patrick Corbett. James Kelly, becoming home-sick, returned to Ireland; but the other three remained, and became honoured and faithful servants in the British League.

In order to have a convenient centre for the work contemplated in connection with his Special Mission to Roman Catholics, Mr. Hope made an agreement with the managers of New Street Church, under date April 1854, for the use of the building on Sundays, after the close of the afternoon service, and on week-day evenings for lectures and discussions, when desired. Also, by way of precaution, that he might have another place should circumstances arise necessitating it, he rented the Tabernacle in Leith Walk.

Being anxious to secure the countenance and advice of men equally minded with himself, he determined to invite a number of gentlemen with whom he had already been associated in such work to form a committee, and framed a scheme of work, in which, by becoming members of such a committee, these gentlemen would be held to concur. This scheme embraced a No-Popery Sabbath school, Sabbath evening public discussions, also training classes for the agents, students' classes, daily visitations among Roman Catholics, weekly district meetings, and the teaching of the Protestant Catechism in the British League evening schools. To this was

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afterwards added a library of Popish books for students, and the publication of *The Protestant Herald*. The following gentlemen agreed on these terms to form the committee—namely, the Rev. William Robertson, William Young, Esq., John A. Macrae, Esq., and Edward Huie, Esq.

In October 1854, the No-Popery Sabbath School, as it was called, opened in New Street Church with 22 females; and it was reported that 63 males had intimated their intention of joining. In March 1855 the numbers stood at 86, and in June they had risen to 159. At the evening meetings, when there were lectures and discussions, the church, which held from 1400 to 1500, was completely filled. Such success led Mr. Hope to declare, "The tide is flowing;" and he urged Dr. Muir to help towards such gatherings in the west end of the town, as in St. Luke's Church, or in Young Street School. That the tide was flowing was evidently the opinion of the managers of New Street Church, for they began to raise the rent so speedily that in seven months' time it was doubled. This drew from Mr. Hope the remonstrance: "I love the work as I love my life; but is not this demand like that of him who demands, 'Your money or your life'?"

The principal lecturer on Sunday evenings was Mr. Turnbull, who also held formally advertised discussions with Romanists on such subjects as transubstantiation, purgatory, and the like; but occasionally, and especially in Mr. Turnbull's absence through illness, No-Popery sermons were preached by Mr. Robertson, Dr. Nisbet, Dr. Paul, and others, for whose countenance and help Mr. Hope was deeply grateful. For those illnesses of Mr. Turnbull Mr. Hope felt some alarm, and privately communicated with the doctor, urging him to spare nothing that would be beneficial to the patient, "for his is a valuable life."

Also in October 1854 there was begun a series of
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public discussions in Mary's Chapel, Burnet's Close, High Street. At the opening meeting Mr. Hope was in the chair. The subject of lecture and debate was "The Adaptation of God's Book to Man." In his opening speech the chairman intimated the object of these meetings. He said it was his strong desire that in the discussions fair-play should be given to both sides. He also explained that his object in originating them was to bring out young men as speakers in the controversy—young men, he said, "who have not yet experience, but who are anxious to acquire experience. Any," he went on to say, "who are desirous of taking part should give their names and addresses to Mr. Turnbull, who will consult with them as to the classes they should join, and otherwise satisfy himself of their knowledge of the subject."

In the Tabernacle, also, there were lectures and set discussions in public between Protestant and Roman Catholic champions.

Still another method adopted at this time for the training of young men as speakers was the institution of Saturday evening discussion classes. There an opportunity was afforded to young men, of which great numbers were ready to avail themselves, whereby they might attain proficiency in the art of public speaking.

For some time Mr. Hope worked along with the General Assembly's Committee on Popery; but in 1859 that Committee was merged with the Home Mission Committee, and the alliance was dissolved.

The original draft of the constitution of what came to be called the Scottish Protestant Association in Connection with the National Churches was made by Mr. Hope in May 1854, but nearly a year had elapsed before the society could be said to be in full working order. The original members, who became the acting committee, embraced, among others, the Rev. Messrs. Robertson, New Greyfriars'; Graham, Newhaven; F. L.

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Robertson, Bonhill ; John Stuart, Stirling ; James Bell, Haddington ; John M'Laren, Larbert ; and J. Elder Cumming, Perth ; and Messrs. William Young, Esq., W.S. ; John Tawse, Esq., W.S. ; John A. Macrae, Esq., W.S. ; Alexander T. Niven, Esq., accountant ; Alexander Pringle, Esq. of Whybank, who became president ; and John Hope, W.S., honorary secretary.

Their first corporate act was to forward to Charles Cowan, Esq., M.P., a petition against Maynooth, the question being about to be raised in Parliament by Mr. Spooner.

Circulars containing full details as to the aims of the association, and how these were to be accomplished, were sent to all the parishes ; but special individuals were specially invited to aid in furthering the society's objects. In writing Mr. Bell, Mr. Hope intimated his own intention of "calling upon the revs. to explain the Popery plan," adding, "The idea would be that parishes form auxiliaries to raise funds for themselves." To the Duke of Buccleuch he wrote : "I propose to spend my vacation in action in this matter. The time is very favourable."

Mr. Hope intended to spend his holiday in the company of the Rev. Dr. Cumming, with whom arrangements had been made for a series of lectures in Scotland in the autumn, under the auspices of the association.

They first proposed to visit some important places on the Clyde, such as Greenock, Helensburgh, and Largs ; and the response to their applications was so cordial that Mr. Hope could say to Dr. Cumming, "If our applications have not actually set fire to the Clyde, they have set fire to the Clyde ministers."

The meetings on the Clyde met the fullest expectations, Dr. Cumming receiving "full audiences and fair collections." Several auxiliaries were formed, and the Catechism widely distributed. That sound Pro-

testant reading might be forthcoming when a taste for it had been created, Mr. Hope instructed the publishers of *Popery in its Social Aspect* to print off at once a five-thousand edition.

Immediately succeeding the meetings on the Clyde there was a Waverley Protestant tour, taking in Selkirk and Galashiels—not Kelso, for no place of meeting could be had there—and finishing off with Melrose on the fourteenth of September. The meetings in this case were also highly successful, the collection at Melrose alone amounting to £13, 8s. 2½d.; and Lord John Scott, who took a deep interest in them, suggested that, as a help towards the study of the controversy, a cheap edition should be issued of *The Hammersmith Discussion*.¹

Another gentleman who came to Scotland to lecture in like manner was the Rev. S. G. Potter of Stratford-on-Slaney. He came to Edinburgh in May 1855, with letters of introduction from two members of Parliament and also from Dr. Blakeney, charged with the mission of promoting the interests of *The Sentinel* as a good Protestant periodical. That ministers, members of Assembly, might meet him and Dr. Blakeney, who was also now in Edinburgh, Mr. Hope held for them, in 31 Moray Place, a drawing-room tea-meeting, at which Mr. Potter gave an address. This gentleman also had a public discussion with a Roman Catholic in the Tabernacle, Mr. Hope being in the chair, and so acquitted himself that Mr. Hope thought he might be most useful in connection with the association. He accordingly arranged with him to return to Edinburgh

¹ This celebrated discussion between Dr. Cumming and Daniel French, Esq., barrister-at-law, took place in 1839. The reports, taken *verbatim*, were published in book form; and though the price of the book was 14s., the edition of 2000 copies had a very rapid sale. The cheap edition, 684 pp., which Mr. Hope added to his list of books for prizes, reached in 1860 the twelfth thousand.

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at the end of the year. He came, and lectured in Brighton Street Chapel, in Leith Assembly Rooms, in Linlithgow, Dalkeith, and a number of other places; got several auxiliaries formed and No-Popery classes instituted, and thus disposed of a great many copies of the Catechism. In Dalkeith alone, after a lecture, he sold 200 Catechisms, and 100 more had to be ordered. Indeed, there was such a run on the Catechism that it was found necessary to print another edition of 10,000 copies.

That Mr. Potter should thus go starring in Edinburgh and the Lothians was not quite agreeable to Mr. Turnbull, who imagined his talents were being overlooked. To restore his good-humour, Mr. Hope sent him the following rhyming epistle:—

" My dear W. B.,
How are ye,
And all your jealousy?
I hope you are better,
Not angry with Potter—
Contented to be
Mine own W. B."

Several Scotch ministers, including Dr. Aiton of Dolphinton, also gave Protestant lectures under the auspices of the association.

To act as secretary of the association and editor of *The Pioneer*, its organ, Mr. Edward Harper, from Dublin, was engaged, and the first number of the new periodical appeared in December 1855. *The Constitution*, a monthly Protestant paper, of which Mr. Harper was already editor, was transferred from Dublin to Edinburgh, Mr. Hope acquiring an interest in it. Thus, with *The Protestant Herald*, there were now three Protestant periodicals appearing in Edinburgh, the circulation of all of them being actively promoted by Mr. Hope.

CHAPTER XIV

IN THE TOWN COUNCIL
1857

THE next ten or twelve years of Mr. Hope's life continued to be marked with unceasing activity ; and it was during this period that the British League may be said to have reached the apex of its development. He had frequent dreams of leisure, for he was often very wearied ; but new ideas came crowding into his mind, events transpired which he took to be leadings of Providence ; and instead of resting, he still pressed on to higher and higher endeavour.

A requisition being presented to him in 1857 by electors in St. George's Ward—his own ward—he became a candidate for election to the Town Council.

In order to be thoroughly prepared for his ward meeting, he drew up a very careful memorandum of his "sentiments," in which he declared himself an *out-and-out root-and-branch reformer of abuses*. He had, he said, a mind and opinions of his own, and was not afraid (*D.G.*) to avow it. He was an out-and-out Protestant, educationist, and abstainer. He would abolish patronage, and bring back the people to *one* church, making the way easy for the dissenting bodies to come back. He was for a religious education, and for compulsory education. He would withdraw all Popish endowments, and have the nation, by missionaries, and by royal preachers, set itself to convert to Christ the Roman Catholics and the heathens at home and abroad. He declared himself ready for any extension of the Protestant franchise ; but he would refuse it to Papists, on the ground that they were not

qualified to rule, not being civilly or religiously free, but in subjection to priests, bishops, and Pope.

On being elected without opposition, he received congratulations from Charles Cowan, Esq., M.P., and several other prominent men. It occurred to him that his position as Town Councillor would give him such prestige as would enable him to advance still more the principles he had adopted, and the result proved the correctness of his judgment. He did not expect that in abstinence and No-Popery he would always carry the Council with him. On many occasions he certainly did; but even when he failed, he had the consolation of being supported by some very good men, and knew that, in any case, he was contributing to the enlightenment of public opinion. He brought into the Council not only his business habits, but also a large fund of general experience.

As was to be supposed—and he made no secret of it—where personal interests were concerned, other things being equal, any one who happened to be an abstainer, or who had had connection with any of the classes of the British League, were certain of obtaining his support; and thus we find him immediately on taking his seat at the Council Board endeavouring to secure a Town Council Bursary for the teacher of the Free Church school at the Water of Leith, who had co-operated with him in the children's abstinence meetings. Moreover, some of his own young men were coming forward, who knew that they could count on him aiding them to obtain this help to a university education. He gave close study to the whole question of the bursary competitions, and submitted to the Council some suggestions as to reform, which he was able to intimate had received the moral support of his old friend Professor Pillans, and of Professor Blackie.

When the members of the Half-holiday Association

approached him about the opening of the East Princes Street Gardens, he advised them first to turn their attention to the getting of the Stockbridge Park, "a once-got playground," for he knew there had been some negotiations with his client, the tenant of the park. They took his advice, and the following year found the Council with the matter fairly in hand. Bailie Fyfe was appointed Convener of a Committee, and Mr. Macpherson, the Superintendent of Streets and Buildings, was instructed to examine the ground and report. To assist him in his report, Mr. Hope, to whom the whole subject was very familiar, wrote Mr. Macpherson, suggesting many details as to water-supply, drainage, football posts, blue clay for quoits, etc., etc. He also interested Councillor Crichton, who likewise addressed Mr. Macpherson in the matter. By such reckless interference official dignity was aroused, and the two new councillors were asked : "Are you a sub-committee?" Still unabashed, Mr. Hope submitted his points to the Convener, saying of the Superintendent of Streets : "I may be wrong; I may not know his manner, but I must learn to like him. I may be going too fast, as Mr. Sinclair would say, being accustomed to act without committees."

Bailie Fyfe and the Council found, as Mr. Hope had done some years before, that the landlord's agent was unwilling to come to terms; and they sought for other ground. But no other ground was quite so suitable, and in a letter to the *Mercury* Mr. Hope urged the inhabitants of Stockbridge to agitate, to hold public meetings, and pass resolutions, so as to bring pressure to bear upon the agent and the Council; and he generally expressed himself as being ready to give both to the people and the committee the benefit of his former experiences. It is not surprising, in view of the long-continued and active interest of Mr. Hope in this movement, that the name of "John Hope's Park"

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should have been transferred from the old park already described to this new park at the Dean.

About this same time also Mr. Hope found himself in correspondence with the bailie and the superintendent in regard to the works at the Meadows. It had been arranged to lay the main roads with metal, which, by the contract, should be capable of passing through a two-inch ring, and to level up the whole of the ground. When he walked round to see the works in progress, it seemed to him, judging by the eye, that the metal was too big, but he was assured that it was not so. To satisfy himself he procured a ring, which was made to his order, and found that there were many pieces of the stone that could not be squeezed through. He promptly called Mr. Macpherson's attention to the fact, insisting that the contractor should abide by the terms of his agreement.

When, at length, the East Princes Street Gardens were thrown open to the public, it was arranged that boards should be put up intimating that smoking would not be allowed. The boards did not speedily appear, and when Mr. Hope made inquiry at the ranger regarding the delay, that gentleman "courteously characterised his opinion as a hobby." He did not like the word, but he would not argue the question, and contented himself with remarking that he was "desirous of seeing the instructions of the Council carried out;" and if the tobacco boards did not soon appear he would move in the Council for "a new and more efficient ranger." The peccant councillor took the hint, and at once put up the boards.

When Dr. Begg was agitating the question of cheap houses for the working-classes, he found in Mr. Hope a close ally, though not a supporter of all his views. Hearing that in Birmingham the subject had been worked out to a practical issue, and having to go there on business, Mr. Hope asked Bailie Russell, who, for

the Town Council, had taken the matter in hand, to advise him as to the points on which he should make special inquiry. He came back from England with a very good word to say of the "comfortable dwellings for the English working-classes." Three years later—namely, in 1861—he writes to the Treasurer of Heriot's Hospital: "I am working out my scheme for working-men's houses on leases," and asks for a plan of the Heriot's Hospital ground behind East Claremont Street, with a note of the rate per acre at which the ground is let. Having got the information required, he published his views in a letter to *The Scotsman*. He would have the Heriot Governors feu their land at a thirty, or forty, or fifty years' lease, at from £11 to £13 per acre, maintaining that this would be a good investment, as the hospital would have a fair rent and improved land when the leases fell in.

Not only did he desire to see workmen in good houses, but he was solicitous that they should breathe pure air; and thus we find him taking a great interest in the purification of the Water of Leith. Many of his friends believed he was the more inclined to take this matter up because the chief polluter of the stream was the Caledonian Distillery. But he was not the prime mover. The subject came before the Town Council by petition when Councillor Marwick laid on the table a memorial against the distillery, signed by 600 of the inhabitants of St. Bernard's Ward, and Mr. Hope was put upon the committee which should inquire into the matter. The petitioners complained of smells, exhalations, and of such pollution in the water that boys could now no longer bathe in it as formerly; and on all these points Mr. Hope both could and did bear abundant testimony. Mr. Menzies, the proprietor, made out a statement on his own behalf, claiming that his buildings were of value to the extent of £50,000; that he had 200 men, earning as wages £200 weekly; his weekly

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produce was worth £20,000, or, roughly, £1,000,000 a year; he paid yearly £7000 of duty to the Government; used up 120,000 quarters of grain, which fed daily, in the form of draf, some 3000 cattle. To all of which Mr. Hope replied: "The spirit of the times indicates a desire for the improvement of towns, and that the health of the people be not sacrificed for the benefit of the individual. The Nuisance Act and the Smoke Act establish this position."

Then he quotes, by way of example, two quite supposable cases. Suppose, he says, an evening party in a private dwelling. The rooms get heated, and the windows are opened to let in the cool, fresh air. In comes, unknown to the company, "Mr. Graham Menzies as a guest," and a deleterious influence creeps stealthily throughout the rooms. Or suppose a sleeper leaves his window open overnight to let all vitiated air escape, all unaware he but provides an ingress for the effluvium; and thus, instead of ministering to his health, he brings it rather into danger. It is the duty of the authorities to protect the citizens from all such risk of harm.

Mr. Hope had not long been a councillor before he found distinct opportunity of testifying to his abstinence and Protestant principles. When the Lord Provost invited him to the Council dinners, out of respect to his Lordship he made a point of attending whenever he could. But he did not drink any toasts. His position was quite understood; but in case of misapprehension, he occasionally rose to his feet and made a little speech, expressing his sentiment on the matter in hand, and explaining that, because of his abstinence principles, he was precluded from manifesting his opinions in the same manner as they had just done; and then he sat down amid a round of applause, which he quite appreciated and enjoyed. But when at a public cake and wine banquet, which *The Scotsman* described as a "civic jollification," he was reported as one of the number then

present, he wrote a special letter asking that the report should be corrected, for, as a matter of fact, he was not there. In the same newspaper were also published letters of Mr. Hope in condemnation of municipal extravagance, and in protest against the unseemliness of a Sunday lunch, which, he felt sure, would not be devoid of alcoholic drinks.

Mr. Hope began his Protestant work in the Council by moving for a return as to the number of Roman Catholics in the police force. The motion was resisted successfully, and he was fain to satisfy his conscience by entering reasons of dissent.

He had more success with his motion about Malta. It appears that one of the orders to be observed by the British soldiers in Malta was as follows : "All guards to turn out to the Archbishop of Malta, and all sentries to carry arms and present arms when the Host passes." A certain Captain Sheffield, wittingly or unwittingly, had violated this order, and in consequence was subjected to military discipline. The Protestant feeling of this country was aroused, and Mr. Hope moved that the Council present a memorial to the Queen praying that the order be rescinded. After some delay, until full information was obtained and the whole subject ventilated, the motion, after being properly adjusted, was carried by twenty to six.

This did not end the effort. What this Town Council had done others might be persuaded to do; and consequently Mr. Hope wrote to the *Mercury*, asking that newspaper to print the addresses, with formal beginning and ending, so as to show to the others how to proceed in the matter; and he offered to pay for the circulation of the paper among the officials of the bodies who might petition, intimating that there were seventy-nine town-clerks mentioned in the Edinburgh Almanac to whom the paper might be sent. The *Mercury* adopted the suggestion, and in accordance with his undertaking

he sent the paper to the several town-clerks, with an explanatory circular, in which he asked the clerks to bring the matter before their respective town councils. He concluded the circular thus : " My sole motive is the interest I feel in our common Protestantism ; the high estimate I entertain of municipal institutions, as the exponents of the mind of our country on such national questions ; and the influence and power which addresses on the subject from such bodies must necessarily have."

He received replies from Glasgow, Dunbar, Montrose, and other towns, intimating that the matter would be considered ; while from Montrose, Dunbar, Musselburgh, and other places, letters were sent him announcing that the town council of those places respectively had agreed to address Her Majesty on the Malta salutes, and thus he was assured that in his effort he was not merely beating the air.

Mr. Hope was fully alive to the advantage of having a newspaper for a friend, and was always careful to conciliate the good opinion of the press. He sometimes, however, had to complain that his speeches in the Council were not well reported. That might be so, but it is also to be said that he did not always do justice to his opinions in his speeches. He was not very ready in speech or nimble in debate, but he was desirous that his colleagues should have the benefit of his views ; and to that end he was lavish with the printed matter that he circulated among them. Especially if, from business or other engagements, he could not be present when a subject came up in which he was interested, he took care that a printed statement of what he would wish to say was in each councillor's hands before the meeting took place.

But the complaining was not by any means all on one side. There were some who were dissatisfied with Mr. Hope, among these being the secretary of the Conservative Association, who wrote him in terms of reproach

because he did not vote with his party. He did not allow judgment to go by default, but in reply asked his correspondent to look again at the newspapers, and say to him decisively to what vote he objected.

"Will you also," he says, "tell me the party referred to? Who is the leader? What is the duty of the leader to the members? No one ever submitted to me any plan, or spoke to me on the subject. The magistrates are to be elected to-day. No one has spoken to me on the subject. And I ask you, Can you tell me what the party is to do, or who the party is, or whom I ought to follow? I will be glad to hear from you before 11 o'clock to-day."

He soon was made more fully aware of dissatisfaction in certain quarters, for word was sent to him that a meeting had been called to select a candidate in opposition to him. This was in 1860. The candidate chosen was Mr. Falshaw, who in due course issued his address to the electors.

The contest promised to be keen, and Mr. Hope made on his side the most exhaustive preparations; and when the poll closed at four o'clock, it was found that for Mr. Hope there voted 204, and for Mr. Falshaw 162, thus giving a majority for Mr. Hope of 42.

Opposition sometimes dies hard. On the day after the poll a gentleman of Charlotte Square, who had complained bitterly of a proposal that Mr. Hope defended, and whom he had sought to mollify by some humorous remark, wrote him thus caustically:—

"It is to be hoped that you will prove a better Town Councillor than you have shown yourself to be a wit. Let me recommend you to abstain from any attempt to act in the latter character."

To which the would-be wit replied:—

"DEAR SIR,—I thank you for your good wishes. You must just take in my case what I took in yours—'the will for the deed'—Yours faithfully."

Only once after this was there a hint of opposition to Mr. Hope, when Mr. Scott Moncrieff, W.S., entered the lists against him. This gentleman was duly nominated, but before the election he withdrew from the contest. The nominations, however, having been made, it was necessary to go to poll. For Mr. Moncrieff there voted only 6; while for Mr. Hope 600, afterwards called "the gallant 600," took the trouble to record their votes. This was more than half the voting strength of the constituency, as is known from the fact that in the previous election, when Messrs. Falshaw and Skinner had a keenly-contested battle, the votes given in for both numbered only 1003.

Term after term the requisitions presented to Mr. Hope to allow himself to be renominated were more numerously signed, among his supporters being some of the leading men of the city, including Lord Provost Chambers, Mr. Brown Douglas, Professor Miller, and Mr. James M'Kie, advocate, who sometimes signed his nomination paper. On the last occasion that he entered the Town Council—namely, in 1886, when the constituency, in consequence of the extension of the franchise, numbered upwards of 3000—236 of a majority of the electors on the roll were requisitionists, and the gentleman who proposed him was Francis Abbott, Esq., late Postal Secretary for Scotland, whose bust, with small mural tablet, may be seen within the General Post Office, Edinburgh.

When at last Mr. Hope, in 1889, made up his mind to retire from the Town Council, he had several letters from valued friends testifying to the esteem in which he was held by that body. Of these none pleased him more than one written in exceedingly kind and laudatory terms by Lord Provost Boyd, the chief magistrate of the day.

CHAPTER XV

TEMPERANCE EPISODES

1857-1860

MR. HOPE'S temperance career during this period was marked by several distinct episodes, the first being the celebrated Laycock incident.

The United Kingdom Alliance, in its advocacy of the Maine Law, had, through its Edinburgh Abolition Board, arranged in the beginning of 1857 for a public meeting in the Queen Street Hall, to be addressed principally by Dr. M'Culloch ; and Mr. Hope undertook to preside. A good deal of interest was created by the advertisements, and in the city feeling ran very high. Professor Laycock had shown himself to be antagonistic, and had argued against the scheme ; whereupon the temperance men prepared, and posted, and carried on boards throughout the city, huge placards, in which, under the head of "Laycock dissected," they made answer to his objections. By this attack upon their professor the chivalrous instincts of the students were aroused, so that on the night of the meeting, by way of retaliation, they marched in a body to the hall, and when the lecturer appeared upon the platform, received him with howls and derisive noises, refusing to allow him to proceed. By this the promoters of the meeting were much exasperated, and there was some disturbance. Not only inside, but outside in the streets, there was scuffling, and shouting, and riotous behaviour, and some timid people were greatly alarmed.

After the riot the professor took occasion to address his students, and believing, doubtless, that Mr. Hope had some responsibility for the placards, made a covert

allusion to him and his use of the *D.V.* formula, and was answered by the following advertisement, which was repeatedly inserted in the newspapers :—

“PROFESSOR LAYCOCK

of Edinburgh. Excerpt from his address to the students on Friday, February 27, 1857: ‘No; let us all use moral force, and by the blessing of God, as some of our friends would say [a laugh], we will accomplish our purpose.’—*Scotsman*, February 28, 1857.

“ANSWER.—It is written, ‘Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.’—Exod. xx. 7.

“It is also written, ‘For that ye ought to say, if the Lord will, we shall live, and do this, or that.’—Jas. iv. 15.”

Being still more disposed, after the address, to espouse the cause of their outraged professor, the students appointed a committee to demand reparation; and the chairman of the committee, Mr. J. E. H. Seaman, enclosing his card, informed Mr. Hope that the committee would wait upon him next day at noon, to receive from him an explanation of the obnoxious placard.

True to their word, the young gentlemen came to Moray Place, and Mr. Hope received them with much urbanity, and suggested that, before they considered the characters or positions which they occupied, or might occupy, at the interview, they might, for a little, converse as individual gentlemen in the first place. He remarked that it was not easy to enter on a conference proposed in a letter in which the word “obnoxious” was used, and presumed that Mr. Seaman would withdraw that letter. Then, with an ingenuous air, he asked what right they had to catechise him. Had they considered what was their *locus standi* in this matter? Were the students deputed by Dr. Laycock? Was he respon-

sible for the doings of the students? "No," he said; "if Dr. Laycock feels himself aggrieved by the conduct of any one, is not the proper way for him to appoint some one in his behalf to ask an explanation? Or, if you think the University is insulted, let the Senatus pursue a similar course." But the students, he again pointed out to them, had no *locus standi*. And they could not deny it. "Now," he said, "you put a question to me which you had no right to ask; but there is one question I might fairly ask you—namely, Are the students prepared to make an apology for disturbing the meeting in Queen Street Hall?"

But such an idea had never occurred to these hot-headed young men. To answer such a question was outside of their commission, and they retired from the interview just a little crestfallen, and feeling, no doubt, if they could have but admitted it to one another, a slight sense of discomfiture and defeat.

Under the head of "Students' Lays," the temperance men summed up the situation in a series of satirical verses, of which the following are specimens:—

"STUDENTS' LAYS.

"THE OBNOXIOUS BILL.

Air—'Laird o' Cockpen.'

"Our 'Laycock Dissected!' What impudent wretch
Has dared such a villainous placard to sketch?
But sweet is revenge! Let them meet when they please,
We'll hoot them, and hiss them, and pelt them with pease!

"Our 'Laycock Dissected!' M'Culloch and Hope
Should be laid on the rack, or be swung on the rope!
How dare they presume our Professor to touch,
And handle him thus in their *impious* clutch!

* * * * *

THE MEETING.

Air—‘Tullochgorum.’

“ ‘Now here we are,’ the students cry,
‘For Laycock let us do or die ;
The magistrates we’ll all defy
To sway the sceptre o’er us.’

“ The noisy crew have gained their end,
And off to Laycock’s house they wend.
They meet the welcome of a friend ;
 He’s not at all censorious.
 Let big and little all agree,
 Big and little, big and little ;
 Let big and little all agree,
 Tho’ awfully uproarious.
He tenders them his hearty thanks ;
They roar and yell like mountebanks.
At length, on whisky-suppled shanks
 They stagger home *most glorious!*
 Bravo ! Hurrah !”

The interview was touched off in the following two verses from a lengthy lay, sung to the air of “ Donald Caird ” :—

“ Gather now within the square,
Boldly then your plan declare.
Go M’Lagan, Lamb, and Wright ;
Seaman, Porteous, lend your might ;
Davies, you bring up the rear—
Go to Hope, and never fear.
Apologise he surely will
For that vile ‘ obnoxious Bill.’
 Now go down to Moray Place,
 Now go down to Moray Place ;
 With a bold and brazen face
 Get you down to Moray Place.

“ Did he dare to say you nay ?
Had you just to come away,
Babies of a bigger growth,
With your fingers in your mouth—

Seaman 'very like a whale,'¹
 Lamb and Porteous deadly pale;
 Wright, M'Lagan, Davies too,
 Looking all so very blue?

Now you're surely cowed for once,
 Now you're surely cowed for once;
 Hope is not so great a dunce—
 Now you're surely cowed for once."

It was next arranged that the Maine Law promoters should have a meeting in the Music Hall; and as the time approached for the meeting there were not wanting signs that there would be more disturbance. The keeper of the hall wrote to Mr. Hope that he would hold him responsible for all damages or disaster. "Oh," said Mr. Hope, "I am not the projector of the meeting; I am only the advertised chairman. I will be there (*D.V.*) at the appointed hour, and if I am allowed, I will go on to the platform; that I have undertaken to do." He was careful, however, to make, personally, all preparations, and took every precaution. He got it arranged that there should be tickets printed, of different colours, for admission at the several doors, and for the different sexes; and on the back of the ticket there was printed the following: "The person obtaining admission by this ticket pledges himself to obey Mr. John Hope, as chairman, and not to interrupt the meeting."

The students intended to be there. They assembled at the University, and with much flourishing of their walking-sticks marched down the North Bridge, singing—

"The students are coming, John Hope, John Hope."
 But when they came, they saw, but they did not conquer. They had no tickets of admission; the policemen would not let them forward to the doors, and they chafed with impotent rage.

This part of the story is treated of in another of the lays, sung to the tune of "Robin Tamson's Smiddy."

¹ This is a current expression, understood well by the masses.

" To please the doctor, lots o' boys
Went to the second meeting ;
An' when they couldna mak' a noise
The laddies fell a-greetin'.
They glowered around in sad despair,
In search o' some protection ;
While John Hope, sittin' i' the chair,
Went on wi' the dissection.

Let a' M.D.s an' committees,
Wha sit thegither hatchin',
Mind that the Abolition Board
Their dodges a' are watchin' "

Another episode which was attended with some notoriety arose from Mr. Hope's motion to discontinue the giving of wine to the boys of Heriot's Hospital on the annual commemoration day. It had been for some years the practice of the Governors, who consisted of the Town Council and the city clergy, to hold an exhibition and festival at the Hospital on the second of June, that having been George Heriot's birthday. The boys who were boarded in the institution, to the number of 180, each received, by way of signalising the auspicious day, a glass of wine, which they drank to the memory of their benefactor. All this was a homage to the drinking customs and to drink which Mr. Hope thought very wrong ; and as June Day of 1858 was approaching—his first June Day—he made, and was successful in carrying, a motion that the practice be discontinued.

The Governors, however, on that day were in the habit of treating themselves to a very handsome banquet ; and some of them, who had no thought of giving up their own wine, and who felt the inconsistency of refusing to the boys what they so much enjoyed themselves, resolved to endeavour to revive the practice ; and Councillor Greig gave notice that at next meeting of the Governors he should move that the resolution of the Governors be rescinded, and the boys of the Hospital be again allowed their glass of wine on June Day.

Looking to the terms of Councillor Greig's motion, Mr. Hope thought that, though the boys were to be allowed the wine, it was not to be supposed they would be compelled to take it; and he was able to secure that an opportunity would be given to them of saying whether they wished it or not. The question being put, it was found that out of the 180 there were 58 who declared, by holding up the right hand, that they did not wish the wine. Here was at once compensation for defeat. Defeat had been turned into victory. "The gallant 58" were henceforward famous. Mr. Hope got all their names, and immediately arranged a soiree for them. He asked Dr. Guthrie, Professor Miller, and other leading men to meet them, and brought some of the Heriot boys from the out-door schools, whom he had come to know through the children's meetings, to make little addresses to them; and thus, with the singing of British League melodies, a very enjoyable afternoon was spent. It is interesting to note that among the performers on that occasion was one who, only lately deceased, as a lawyer long held a good position in Edinburgh, and another whose name has been for years a household word in one of our northern cities.

On June Day 1860, when the same question was put to the boys, it was found that 97 held up their hands. In 1861 only 52 out of the 180 were disposed to take the wine; and in these circumstances it was decided, "after consultation with the Lord Provost and the Convener of the House Committee, not to put wine on the table at all, but to give each boy a plate of dry fruit in addition to the orange and fruit pie usually laid down for their dinner."

For a year or two after this Mr. Hope was careful to ask whether any wine would be supplied; but being always answered in the negative, and finding no disposition on the part of any of the Governors to renew the debate, he ceased to make inquiry.

But he did not cease to think of "the gallant 58," nor of "the gallant 97." For these latter, also, a soiree was prepared, and among the instructions given about the commissariat we find this item : "Always have plenty to eat, for they clear the decks."

It only remains to say that, to commemorate this event as an incident in the temperance movement, Mr. Hope had an engraving made, and the print appeared in *The Band of Hope Review* in June 1861.

As a Governor of Heriot's Hospital, Mr. Hope began a series of visits to the out-door Heriot Schools ; and being always anxious to meet with promising boys and girls, he asked the teachers to select out of each school the five best boys and five best girls, that he might invite them to a soiree. In doing so he had, of course, a practical end in view. Having now what he termed the *cream* of the schools, his aim was to form them into classes, in which they might receive systematic instruction in temperance and in Protestant truth. Writing to the Rev. William Reid in April 1859, he says : "I have now got two children's classes *creamed* out of the day-schools." From this time forward "creamers' classes" were quite an institution in the League.

Thus did Mr. Hope continuously work among the juveniles. And the work seemed to grow increasingly heavy year by year, till in 1864 it was reported that as many as 6000 children came weekly under the influence of the League. The children's meetings continued to prosper—so much so, that the annual excursion came to be an enormous undertaking, 2200 boys and 2200 girls requiring to be provided for. But his organising power was equal to the undertaking ; to all the details of the arrangements he personally attended, and matters were carried through without the slightest hitch. The children met in St. Andrew's Square—the boys on one day, and the girls on another. Their tickets were of different colours, according to the meeting to which

they belonged, and they were instructed to provide themselves with bows of ribbon, or rosettes, of their respective colours, so that they might easily be marshalled under their own superintendents. There were printed boards set up on poles, each with the name of a particular meeting, and the colour of the board corresponded with the ticket, so that the youngest excursionist could at once find his place in the procession. Superintendents and assistants were each told off to their respective duties; each acted at a given signal; and thus at the appointed hour the procession moved off in perfect order, headed by the band, the children, as they marched, singing their excursion song. Soon the train was filled, and off the merry party went with cheers, and with music, and the waving of a cloud of handkerchiefs, which was replied to by the crowd of parents and friends who had come to see the little ones away. Complete arrangements were also made for the disembarkation, for the sports of the day, and for the return journey; and thus (*D.G.*) the large party were always brought safely home.

Occasionally there was some difficulty about the water supply. Though tubs were distributed throughout the field, and a water-barrel on the spot, on a very hot day it was not always easy to make the supply meet the demand. At Dalmahoy, in 1855, there was some failure of this kind; and the children found some other source than the water-barrel, which must not have been quite pure, and thus Lord Morton was led jocularly to remark, when replying to Mr. Hope's letter of thanks, that "it was clear cows were more particular as to the water they drank than juvenile teetotalers."

As before remarked, the excursion song was a special feature of the trip. There was a different song for every different place, the poet-laureate being Mr. Alexander Maclagan, the author of the ode of 1847. He also, the points being suggested to him by Mr. Hope, wrote the

Apprentices' Appeal, which came to be Melody No. 66 ; and he also wrote the Heriot Ode, which was sung by the "gallant" boys in 1859 at the soiree given them by Mr. Hope.

There were many poetasters. Ever and anon there would come to Moray Place a new poem by some admirer, young or old ; and these, if they were collected and bound along with the rejected temperance melodies, would fill a good-sized volume.

No account of the excursion or of the creamers' soirees would be complete without some notice of what came to be a regular institution—namely, the British League Pudding. It was placed upon the table for the treamers, and was supplied at the festival for the superintendents on the evening of the excursion day, in the liberal proportion of one pudding to four individuals. The novice was sometimes warned not to eat of it too greedily, for it was recorded in the annals of the League that a certain youth was much chagrined to find, after a liberal helping of the pudding, that he was obliged to forego *even* strawberries.

Equally distinctive, and perhaps a great deal more important, was the British League card. The idea of a card of membership was certainly not new, even in the British League ; but that which was finally produced as the card of the League was something special, something original, both in conception and in execution. It was a work embodying the fruit of several years' consideration, and the result of inquiry and communings in very many quarters. How it came to be produced will be afterwards recorded.

A still further development in organisation was the building of a hall, to be the centre of the operations of the League in Leith. Mr. Hope was often urged to build a hall in Edinburgh, but he shrank from the undertaking—the more especially as halls and schoolrooms,

particularly the Heriot Schools, were so convenient and so easily attainable. Moreover, there were practically two Edinburghs—the Old Town and the New Town ; and with Dr. Bell's School, Niddry Street, and New Street Church, for special meetings, on the one side of the Bridge, and the British League Office, and the Tabernacle, on the other side, he felt he had what fairly met all his requirements. But in Leith it was quite otherwise ; and thus, in January 1864, there began negotiations which soon resulted in the erection of a commodious and well-equipped hall, which served in Leith all the purposes of a New Street and a Tabernacle.

While thus kept busy with his own particular movement, Mr. Hope was still in touch with other temperance workers. He contributed £100 a year to the funds of the United Kingdom Alliance ; he was consulted regarding several temperance publications, was interviewed on the subject of the preparation of the Permissive Bill, and was frequently asked to preside at general temperance meetings.

The makers and vendors of temperance beverages also appealed to him, but he uniformly turned a deaf ear to their entreaties. He offered no objection to their wares, but he would not personally advocate them. Like the coffee-houses, concerning which he was also frequently importuned, he regarded these as not coming properly within his sphere of action. If they were genuine he rejoiced, believing them worthy of all consideration ; but it was no part of his business, and he would never undertake to differentiate between those that were truly worthy, and others that might not perhaps be entitled to so much regard.

CHAPTER XVI

NEW STREET CLASSES

IN the period now under consideration the Popery work of the British League was precisely that which had been attempted by the General Assembly's committee—so far, at least, as Edinburgh was concerned. After the demise of the committee in 1859, several individual ministers throughout the church kept up for a time the Catechism classes they had formed ; but the special lecturers who had been sent to Glasgow, Dundee, and Aberdeen to organise branches of the institute were withdrawn as soon as the terms of their engagement permitted. Thus Edinburgh alone was left with an anti-Popery organisation. This organisation embraced

- “ 1. The New Street lecturer and the Sabbath classes.
- “ 2. The training of special students, who should be sent out to the country as lecturers.
- “ 3. The discussion classes, which were immediately augmented by a church history class, and, in 1862, by a class for the study of shorthand.
- “ 4. Schools for Roman Catholics.
- “ 5. The missionaries, to visit in those districts of the city where Romanists mostly dwelt.”

Mr. Turnbull was still the leading lecturer connected with the League, and he maintained to the full his great popularity. As the time drew near when his engagement was to terminate, on his obtaining licence as a minister of the church, the question arose how he should be replaced. The outlook was, to Mr. Hope, disquieting. But the way opened marvellously, thus convincing him the more that the Lord was in the movement. Two

young men, who had been in training at the classes, came rapidly to the front, and developed such controversial powers that when, in 1862, Mr. Turnbull went to his charge in Dumfries, they were quite ready to assume his duties. These two young men were Mr. John Bowie and Mr. George Wilson. Mr. Wilson, however, fell seriously ill, and for a year or two the task of sustaining and upholding the traditions of New Street fell upon Mr. Bowie's shoulders.

To educate the public and prepare them for the lectures, there were circulated, a week or more beforehand, little hand-bills, in which were stated shortly the teaching of both Romanists and Protestants on the subject to be discussed, with the texts on which each relied given in parallel columns, as found in the Protestant Bible and in the Roman Catholic Bible. Then followed for Roman Catholics to answer such questions as :—

How many masses will release a soul out of purgatory? Is it not as many as the living friends of the deceased can pay for?

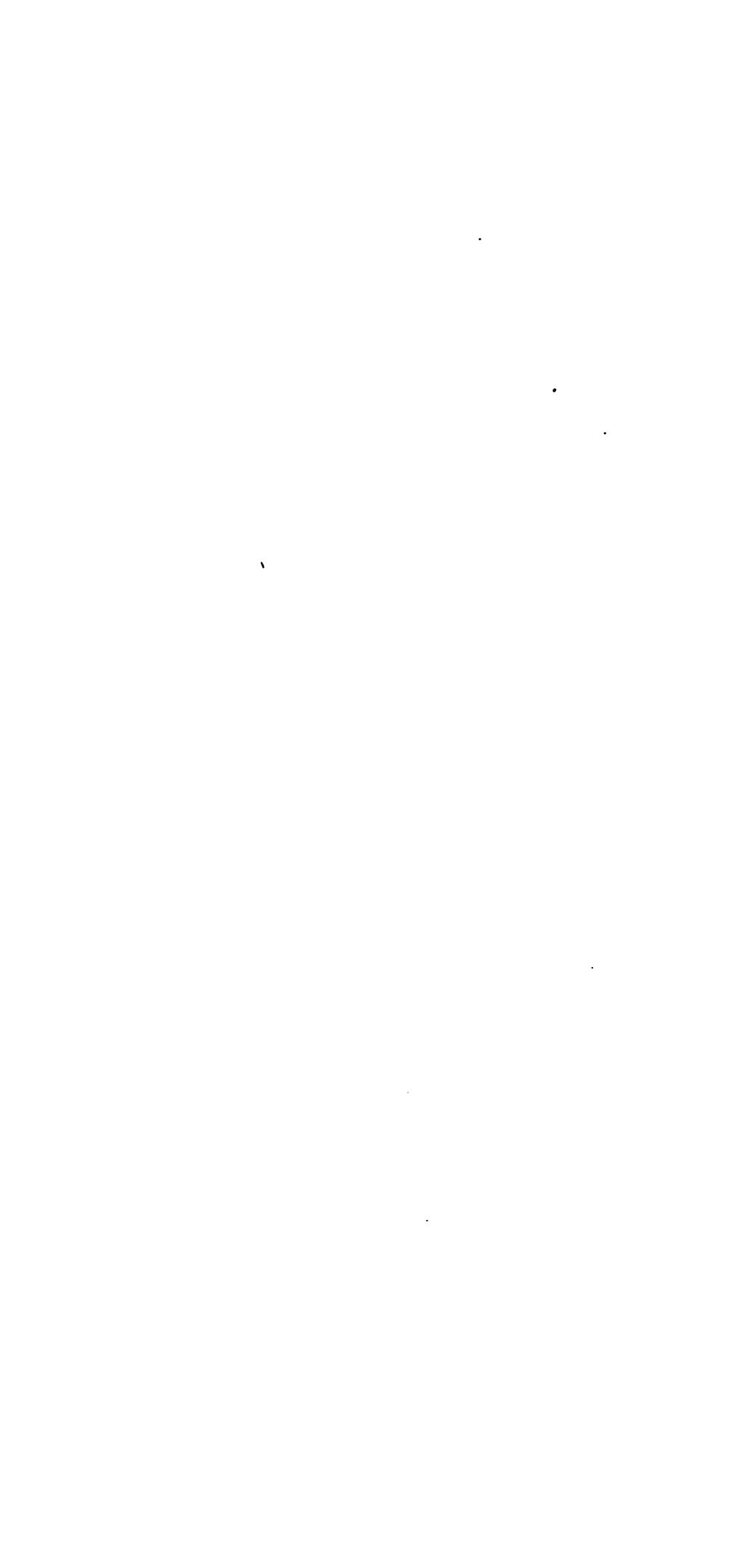
If, as the Roman Catholic Scapular Book says, the Blessed Virgin takes all the Carmelites out of purgatory every Saturday, why do not all the children of the church become Carmelites, and thus save their money?

If "the blood of Jesus Christ cleanses from all sin"—1 John i. 7—what is left for purgatory to burn out?

As a counterblast to New Street, there were lectures given sometimes in the Roman Catholic chapel of St. Patrick's, a notable controversialist being Father Marshall, who lectured on quite a variety of topics. When he was advertised to speak, a shorthand writer was sent down by Mr. Hope to take a *verbatim* report. The extended notes were given to the lecturer in New Street, who in turn was advertised to make reply; and thus a piquancy was given to the discussion which tended greatly to keep up the public interest. The appearance, too, upon the platform of a real Roman Catholic, who sometimes



BRITISH LEAGUE BIBLE CLASS, 1866, MR. GEORGE WILSON, TEACHER.



would speak warmly in defence of the tenets of his faith, and the concluding reply of the Protestant, imparted to the whole proceedings a vivacity and excitement which was highly stimulating to the inquiring youthful mind.

The attendance at the classes during the earlier years of this period went up by leaps and bounds. Mr. Hope himself had a class which he began to teach in 1855, and continued till 1870, thus covering a period, as an active teacher, of twenty-five years.

He prepared for his pupils thoroughly, and elaborated for them some favourite illustrations. The danger of Romish ritual, for example, he used to illustrate from the ivy in his own back green. The ivy came over to him originally from his neighbour. "I cultivated it," he said, "as it came through a chink in the wall, tender and lovely. It was in due time followed by a host of other shoots over the top of the wall. Finally, it possessed itself of the whole of my sunny border, and jasmine bush, and honeysuckle, and reduced a rose bush almost to lifelessness." From the rose bush he cut a dead shoot, and exhibiting it to the class, argued: "So does sensuousness in worship, even though at first it be pleasurable, and at the last not without a stately beauty of its own, destroy all spirituality out of religion."

Mr. Hope's class, which might be called the senior class, was often a very large one. In 1858 he had thirty-six upon his roll, in 1866 and 1867 his roll-book shows an average attendance of twenty. Occasionally it was found necessary to "swarm," and out of his class another class was formed. On the other hand, there were a few transferred from other classes, with the view, perhaps, of giving them a final touch, or making final trial of them before they should be promoted to the rank of teacher. When he gave up his class in 1870, the gentleman deemed worthy to succeed him was one of these transfers—namely, Mr. James Primrose, the present minister of the Cathedral Square United Free Church, Glasgow.

There were no drones in Mr. Hope's class—he found a way of reaching every one ; and if the one who came ill-prepared happened to be a junior teacher in any of the evening schools, he was made uncomfortable for the moment by the dry remark : " You cannot teach what you do not know." On the other hand, a pupil who was really smart, and required aid in obtaining any appointment that he sought, was recommended as being " something superior."

In 1875, New Street Church was purchased by the School Board, and the classes were removed to Dr. Bell's School, Niddry Street. There were also classes held in Rose Street, and in the Leith hall.

In 1873 the Rev. W. H. Gray, convener of the Heriot Governors' Education Committee, asked Mr. Hope for information regarding the New Street Classes, and the report he got was as follows : that there had been enrolled during the first six months of a ten months' session 451 males and 46 females, at ages ranging from twelve to fifty-five, about four-fifths of the number coming between the ages of fourteen and twenty-four inclusive. The average attendance at the classes for the six months was 260. And Mr. Hope's averment was that all this proves how interesting the study of Popery is.

The books that were given as prizes were chiefly books on Popery ; and as, in the course of a few years, a very great number were distributed, Mr. Hope contracted for their purchase. Among them were, of course, Dr. Blakeney's books—*The Social Aspect*, the *Manual*, and his work on *St. Liquori*. There were *The Mystery Unveiled*, by Mr. Bell of Haddington, Dr. Begg's *Hand-book of Popery*, Fisher's *Shorter Catechism*, the works of the Rev. J. A. James, and others of a similar kind. An old pupil would sometimes allow his prizes to accumulate, so that he might obtain some valuable or standard work, such as Mosheim's *Ecclesiastical History*.

One distinguished pupil, who had meantime gone to college, asked and obtained, as an "accumulated" prize, Smith's larger Latin Dictionary.

A feature of the classes was their annual soiree, which was something quite superior. Mr. Hope, who was always in the chair, sought usually to have something fresh to say. Young men with a gift of oratory had an opportunity to make a little speech. Miss Pritty's class of girls, who had the post of honour at the right hand of the chair, enlivened the proceedings by the singing of part songs.

To provide an outlet for any speaking ability that the young men might develop, and also to prepare young speakers for the lectures, the public discussions were kept up in Mary's Chapel, High Street. There the chairmanship of the meeting and the time for the speakers were divided impartially between Protestants and Romanists. The younger speakers were put forward first. The rules of debate were carefully drawn out, and signed beforehand by a representative on each side, so as to avoid the possibility of any hitch in public. And to keep away any who might wish to come for idle frolic, and also to help to pay the expenses of the meeting, a penny a head was charged for admission. These meetings were kept going successfully for quite a number of years.

At the Saturday discussion classes, of which there were two, senior and junior, it was not always possible to have Roman Catholic speakers; but to keep the discussion going, Protestant lads would argue on the Roman Catholic side. But at those classes the chairman, who was, of course, one of the agents of the League, kept full control of the meeting. He apportioned the time for the respective speakers, and closed the discussion by a general summing up, disposing of any Roman Catholic arguments that had not

been fully met, and presenting anew the Protestant doctrine on the subject of debate.

At the ecclesiastical history class there were lectures by the teacher, and essays from the pupils, and occasional *viva voce* examinations.

The shorthand class was free, but pupils had to provide their own books.

Another branch of the British League No-Popery work were the lectures in the country. The bills in which the lectures were announced were sometimes headed : "What can we do for the good of Roman Catholics ?" and on one occasion in the west a practical joker followed the bill-poster, at a distance, and crossed the bill with a slip on which was printed, "Stay at home."

All lectures and debates, and courses of study in each particular session were in accordance with a syllabus, which, before the session began, had been presented to Mr. Hope, and had been approved by him. And no young lecturer went out to the country, or appeared on the platform at New Street, without having his lecture revised by a senior agent, and duly reported upon. Mr. Hope in all these matters acted under a full sense of responsibility.

There was also continued, as an educative agency, the circulation of Protestant literature. *The Pioneer*, for which the Scottish Protestant Association were to be responsible, had but a brief existence. But a fuller career was vouchsafed to *The Catholic Layman*. In the early part of 1858 the regular number subscribed for by Mr. Hope was 3900, and in the month of May, when some special article appeared, the number was increased to 4200. Other papers procured and circulated among selected parties were—*The Constitution*, *The Nation*, *The Nonconformist*, *St. James's Chronicle*, *The Achill Herald*, and others of a similar character.

Mr. Hope was also, to the day of his death, for himself and for others, a regular subscriber to *The Tablet*.

Besides working thus privately in the interests of the Protestant cause, Mr. Hope took advantage of his privilege as a citizen, as he wished many more would do, to impress his views upon Parliamentary electors. When Messrs. Cowan and Black, Members of Parliament for Edinburgh, proposed, in November 1858, to address the inhabitants, he printed a series of questions to them regarding, among other things, the Jesuits, the Protestant succession, the Protestant Church in Ireland, the Bible in Irish national schools.

In another month he had a further opportunity of advertising his opinions when Mr. John Bright came down to Edinburgh to speak on Parliamentary Reform. The series of questions put to him were embraced in nine paragraphs, and the covering letter concluded as follows:—

"I HOPE you will respond to these questions. Though put in different ways, the principle involved is in a nutshell. Our own city members *shirked* somewhat similar questions the other day; but as you are more able and more plucky, I expect better things of you."

Mr. Bright did not do any better than the city members. He never condescended to take any notice of the letter. But still it was kept in type, and was widely circulated. Indeed, in 1866 it was stereotyped, so that an unlimited number of copies might easily be had.

Dr. Cumming, among others, thought the Bright questions admirable. Not so another gentleman, who signed himself "A true Tory, but *no* Orangeman." He said he was a Scottish Presbyterian, but there was a strong dash of Irish humour in his compositions, and his views regarding Popery were more advanced than those held by Presbyterians in general. When contem-

plating Mr. Hope's efforts as a public man and a Protestant, he grew ironical, and for his comfort he sent him a copy of a laudatory epistle he himself had written to John Bright, anticipatory of the "splendid ovation and banquet" he was about to receive in Dublin (September 1866). "I venture to prophesy," he said, "that this visit will produce important results in elevating Popery to its just and equal position in that unhappy country. Well may Orangemen be dismayed and at their wits' end."

In a postscript this complacent Tory explained that the banquet in question was not to be a vulgar "Radical feed," with the odour of bad tobacco pervading everything, but "an elegant symposium, graced with the presence of the ladies, and tickets £1, 1s. each."

Besides putting printed queries to these and other politicians, Mr. Hope was in the habit of making known his opinion on varied subjects by means of an ordinary advertisement in the newspapers. In this way he called attention to the inroads of Popery in Canada, to the case of Poland, and to the prospect of war with Russia. In 1866, when the cattle disease was raging in the land, he held it to be a national judgment for national sins; and among the sins he included our "abounding drunkenness." The remedy he urged was true confession of sin and real repentance. He did not approve of men saying they would "stamp out" the disease. That expression made him "shudder, for it is as infidel and as impious as if man were to propose to contend with the Almighty." "But," and with this the advertisement closes, "God is merciful, and of long-suffering, and may He have mercy on our sinful and as yet unhumbed and impenitent nation."



OFFICERS AND N.C.O. OFFICERS, NO. 16 COMPANY, E.R. VOLUNTEERS, 1866

CHAPTER XVII

THE VOLUNTEER MOVEMENT—NO. 16 COMPANY— BRITISH LEAGUE CADETS

WHEN the Volunteer movement began in 1859, Mr. Hope entered into it keenly. He deemed it worthy of espousal for many reasons. He was a sturdy patriot; he was fond of military display; he saw that the drill would afford exercise and healthy recreation for office-lads and working-men; and he believed that there would be many social benefits through the bringing together, for a common purpose, of various classes of men.

When he thought of how the movement might affect the work in which he had been engaged, he was satisfied it would be for good; and the idea occurred to him that there might be a company entirely for abstainers, and very soon he had his aspiration realised. He had difficulty, however, in securing proper officers; but these were ultimately overcome, and he himself accepted the post of captain. As lieutenant he had John Hall, and the ensign, or sub-lieutenant, was Alexander Fairgrieve, the son of the printer of that name who had been a volunteer in Mr. Hope's early days. Lieutenant Hall, who afterwards rose to high rank as an officer, was sent to Wimbledon in 1860 as one of the eight best shots from Edinburgh.

Officers having been secured, there was the further difficulty, in all the companies, of bringing them, within a reasonably short time, to something like efficiency. On one occasion at parade, in 1861, the second battalion had been particularly slow, and at the close of the drill Major Macdonald called the officers together, and said

to them that something really must be done. It does not appear whether at that meeting Mr. Hope made any remark, but in a day or two he was ready with a long series of suggestions, one of them being "that a printed card should be issued of the words of command, with a short explanation for the officers." And he adds :—

"The printed words of command are what I longed for two-and-thirty years ago, when, as a yeoman, as busy then as now, I felt the difficulty of learning the words of command from what I might pick up on Portobello sands, with the waves roaring behind and the wind blowing the words away."

Whatever he might have achieved in the old Portobello days, in less adverse circumstances, it is certain that now, with the added weight of his thirty-two years, the words of command did not come readily to his tongue. He laboured hard to overcome the difficulty. He put himself under the best tuition, and got special young men to come down to Moray Place and form skeleton companies in his dining-room; but he never was pleased with the progress he made. Instead of working with the company as it stood before him, he was thinking of the position of the men relative to the clock in the Corn Exchange, or St. Anthony's Chapel, overlooking the Parade Ground, and continually hesitated between the right wheel and left. His difficulties were increased when, in the Queen's Park, he had to exercise a battalion. It was asserted that he had the words of command on a card inside his military cap, and that when he took it off, ostensibly to wipe his forehead, it was really to refresh his memory.

With or without shortcomings in respect of drill, he made a handsome officer. One of his nieces, who had got a new album as a gift, entreated him to send her his photograph in uniform. Had her desire been gratified, the picture would have been one of the finest in the book.

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In the matter of the uniform, No. 16, the Abstainers' Company, had to fall in with what was generally agreed on for the battalion; but they sought to show what was distinctive in the company in the badge that they adopted for the cap and belt. The distinction made was the substitution for the volunteers' motto, "In Defence not Defiance," of the words, "God is our Defence."

For the Great Review of Scottish Volunteers on August 7, 1860, No. 16 Company, with the others, made active preparation; and they were able to send as their contingent 3 officers, 47 non-commissioned officers and privates, and 1 bugler. It occurred to Mr. Hope that, as the Queen and many notables were to be present at the review, there would be a great rush for tickets for the grand stand, and he therefore resolved to secure a number in good time. As councillor, he knew he would receive a certain number, but by subscribing to the expenses he knew he would obtain a considerable number more. He first subscribed £10, 10s., and afterwards other £6, 6s., and thus obtained in all some thirty-six tickets, some of them being for good and prominent seats. For the Earl and Countess of Hopetoun, and for Lord Haddington, and others he desired to remember, he made a claim on public grounds; but for Lord Wemyss and others, who had been benefactors of the British League, and for the members of his own family, he reserved some of his own, and was able to afford to quite a number of his friends the highest gratification. He made a special effort to discover whether he could in this way oblige the Duke of Buccleuch, but failed to learn in time whether the duke could use the two he was willing to assign him. On hearing afterwards that the duke sought for tickets, and had sought in vain, he was much grieved. He wrote, however, to his Grace, explaining the steps he had taken in the hope he would be able to oblige him,

and saying that of all men, he, the duke, who had been the first great benefactor of the British League, was the one the League would be delighted to honour.

The fair promise made at the beginning of its existence by No. 16 Company was fully maintained in its after-history. It continued to make rapid progress. At the Volunteer Review of 1862 it turned out 79 men, whereas the average of the other companies reached only 44½. In 1863, on a particular day, No. 16 had 68 at parade, whereas all the other companies, twenty-one in number, only mustered 532, being an average of 25 men to each ; and thus the abstainers turned out in the proportion of 3 to 1. On the inspection day of this same year, No. 16 had before the inspector the full complement of 100 men, while the other companies only averaged 42.

Not only in attendance, but also in point of efficiency, No. 16 tops the list ; and in Regimental Order No. 43, the officer commanding complimented Captain Hope on the efficient state of his company, and an excerpt from this Regimental Order ever afterwards figured in the company's advertisements for recruits.

Much of the efficiency of the company was undoubtedly due to Mr. Hope's own personal influence. He made it his business to know every man in the company. Every man knew that the captain's eye was upon him, and that if he absented himself, or in any way failed, he would have to answer to the captain personally for his shortcomings.

The men felt further bound to their captain in consequence of his personal exertions on their behalf. As to facilities for musketry and other forms of drill, as to ammunition for their shooting, accommodation at the rifle ranges, and other volunteer affairs, he was planning and providing for them ; and otherwise he sought to do them good. He presented them weekly with a copy of *The Alliance News*. When the Channel Fleet was in the Firth of Forth he made special arrange-

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ments for their paying it a visit. Then they had their yearly soiree, and occasional invitations to Moray Place for tea, at all of which meetings he spoke to them in terms of affectionate solicitude. He invited them to his several classes, and in many ways kept showing them how much he had their interests at heart.

Associated with No. 16 Company were the British League Cadets. These, however, came to have quite an importance of their own. The idea of having such a corps was only gradually developed in Mr. Hope's mind. Even in 1859 ideas were afloat regarding "Juvenile Drill"; and instructions were given to all the superintendents of the children's meetings to have the children drilled for the excursion in July 1860. At the excursion, which was to Dirleton that year, the question was put to the apprentices present whether they would attend drill classes, if such classes were formed, and 139 at once gave in their names. It was promised also to the children that they would be taught drill, whereupon they gave vent to a loud cheer and threw their bonnets in the air; so that it appeared, said Mr. Hope to the Right Hon. R. C. Nisbet Hamilton, "as if the cheers from the 1500 had awakened an immense rookery."

To provide the drill thus promised, application was made for the services of five sergeants from the Castle, at so much per night; and halls or schoolrooms were sought in the different quarters of the city. When making application Mr. Hope said, "We have 150 or 200 apprentices, and 1200 or 1300 children to work upon."

Candidates for the Cadet Corps came in considerable numbers, and additional schoolrooms were soon required. For Stockbridge boys the request was made for the use of Dean Street School, and the minister at once replied, and earned Mr. Hope's gratitude, by not only granting the use of the school, but by informing

him that no charge would be made for the school, nor for fire, or gas, or cleaning. That minister, now deceased, was known universally by the familiar initials, "A. K. H. B."

By the month of May 1861 the cadets, who had been drilled in squads, were ready to come to the Corn Exchange for company and battalion drill. Instead of rifles, it was designed to give them carbines; and when asking the Lord Provost to lend his aid in securing these weapons he writes :—

"I may have 150 well-behaved boys, clothed and drilled, to turn out and present arms when Her Majesty comes to Scotland in August, and thus a stimulus be given to the cadet movement, should Her Majesty be advised to notice us."

The question of a uniform for the cadets required a great deal of consideration. After much correspondence and inquiry it was decided, provisionally, that they would have a red serge Garibaldi jacket and blue serge trousers and leggings. This dress was chosen because it possessed the high recommendation that one size, or, at most, two sizes, would suit all the cadets. When matters were well forward, interviews took place with Mr. J. Noel Paton, and this distinguished artist made several suggestions, to which effect was given. There was then a further interview, and on the twelfth of March 1862 it was finally fixed that the uniform was to consist of a red Garibaldi shirt, blue knickerbockers, and leggings made out of strong sail-cloth dyed brown. There were several other details to be adjusted, and then the cadets were ready for presentation to the public. "I think," said Mr. Hope, "the turn out of our first company of 80 thoroughly drilled lads, in a very nice, suitable uniform, with carbines, and with a band of 50 boys similarly dressed, will give a great impetus to juvenile drill in the city."

He was not disappointed. The cadets soon multi-

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plied, till there were four companies of them—No. 1, or the Grenadier Company, who were the bigger lads, and would soon be capable of being transferred to No. 16 Company, being distinguished by having trousers to wear instead of the knickerbockers and leggings.

Along with the efforts to raise a corps of cadets, preparations were made, *pari passu*, for the equipment of a band. Often had the idea of a flute band, in connection with the British League, been before Mr. Hope's mind; but it was not till January 1860 that he could write: "We propose at last to have a band—a large flute band—in connection with the League, to march in front of our own company when it goes to drill." Estimates were procured from several sources for the equipment of both a brass band and a flute band, and a bandmaster was engaged from Glasgow. It was decided to proceed with the flute band first.

As to the music that should be learned, Mr. Hope was most particular. His first instruction was that the tunes should be mostly Scotch, and that there should be "no polkas, or waltzes, or quadrilles." On some tunes being submitted to him he chose five, which were the first to be learned—namely, "What's a' the steer, kimmer?" "Hearts of Oak," "Cheer, boys, cheer," "Monymusk," "The Blue Bonnets over the Border."

To facilitate the getting up of tunes by the juveniles, he decided to have his music printed. "Hitherto," he writes, "all flute bands have had to work with MS., and that is a very great hindrance."

The bandmaster having represented that fast tunes and slow should be alternated, Mr. Hope supplied him with a list of sixty-one Scotch tunes of which he approved, telling him that upon these he might at once set to work, and saying that he was "ready to consider a suggested list of English tunes." Soon the number was augmented by a list of Irish tunes. Then came a

list of abstinence tunes, the whole being supplemented by a list called "miscellaneous," so that no complaint could be made on the score of want of sufficient variety.

Nothing was done in the way of selecting tunes that could be called haphazard. There were regular consultations held with persons known to be musical. He consulted with his sisters; but some of the tunes suggested by them had to be rejected, because, as he explained to them, they could not be adapted to marching time. Slow tunes, he was instructed to inform them, should be either C or $\frac{2}{4}$ time; the quick tunes were written in $\frac{6}{8}$ time.

On July 5, 1862, the cadets, being now all ready to turn out, made their first appearance in uniform, to the number of 120, including the band, at parade in the High School Yards. This was a red-letter day. Invitations had been issued to the Lord Provost and Magistrates; to the Heriot Governors, who, as they gave their schools for the purposes of squad drill, were looked upon as patrons; and to other notable personages who had been instrumental in giving aid. Thus the cadets began their public career under very distinguished auspices.

Now and then, by way of paying compliment to persons of distinction, the cadets were marched to the house where they happened to reside. Thus, when Lord Palmerston came to Edinburgh, to be presented with the freedom of the city, in April 1863, Mr. Hope asked Lord Provost Lawson if he might, in honour of this great statesman, parade the cadets at his house in George Square. The request being granted, he arranged with the Lord Provost that his carriage should come to the east line of the cadets, so that he and Lord Palmerston would walk from the house along the pavement to the carriage; "and perhaps," he said, "when the cadets present arms, Lord Palmerston would speak to them."

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In October of the same year, when Lord Brougham came to Edinburgh, and, as President of the Social Science Association, was the guest of the Lord Provost, Mr. Hope again offered to parade the cadets at his residence in George Square, and the offer was accepted. The cadets appeared, and Mr. Hope, who accompanied them, was ushered into the Lord Provost's drawing-room. He found Lord Brougham alone, and the following account of the interview was given by Mr. Hope to Lady Drummond of Hawthornden :—

"31 MORAY PLACE, EDINBURGH,
"October 10, 1863.

"MY DEAR AUNT MARGARET,—The cadets visited Lord Brougham this afternoon. I was ushered into the drawing-room. He was alone, expecting us. He asked if I was the son of John Hope, meaning the late Justice-Clerk.

"I told him I was the nephew of his early friend, Frank Walker, and the nephew of Dr. Hope.

"He then asked very kindly all about you and your family.

"I answered about them, adding that you also were in life, and as beautiful as ever.

"He said, 'She was a very beautiful person.' . . . —Ever
your affectionate nephew,

JOHN HOPE.

"LADY DRUMMOND, Hawthornden."

It was also secured, by the favour of the Lord High Commissioner, that at the levee held at Holyrood on the opening day of the General Assembly the cadets should line the Picture Gallery, the room in which the levee was held ; and this honour, along with that of joining in the Commissioner's procession, was accorded to them for a number of years.

Like other corps, the cadets were submitted to an annual inspection, no difficulty being found, year by year, in obtaining the services of an officer of rank.

For the encouragement of the cadets, and to promote attendance at drill, there was instituted a scheme of prizes. Mr. Hope prepared a letter, which he sent to

some of the noblemen and gentlemen of the Lothians, asking them if they would become patrons of the cadets, by sending them at Christmas time some game or poultry, which he might give as prizes to the best attenders. Of those addressed, the Earl of Haddington and the Right Hon. R. C. Nisbet Hamilton were the gentlemen who responded most handsomely. The former sent a very large hamper, containing hares, pheasants, and fowls, including a fine turkey; while from the latter came also a good donation of game. And their kindness was duly chronicled by a newspaper paragraph headed "Seasonable Prizes."

A more important scheme, however, was instituted at Mr. Hope's own expense, in accordance with which every cadet could earn, by attendance at drill, a good, stout pair of boots each year. For the Grenadiers the marking was more favourable than for the other companies, and it was possible for them to secure not only a pair of boots, but also a pair of trousers, or some other piece of wearing apparel.

While the scheme was being matured, and before it was actually put into practice, an opportunity occurred to Mr. Hope in the Town Council of giving it due advertisement. The incident was most peculiar. The debate in the Council happened to be somewhat acrimonious. The date of it was May 30, 1865. Mr. Hope, who always had himself well in hand, had irritated Bailie Falshaw, who, in a moment of exasperation, said : "I will give Mr. Hope £5 if he will sit down and hold his tongue." Mr. Hope immediately sat down, and with his finger and thumb took hold of the tip of his tongue. The debate proceeded, and Bailie Falshaw, coming round to Mr. Hope, handed him a £5 note. At the conclusion of the debate Mr. Hope again rose to his feet, but some members cried, "No, no."

"Oh yes," said Mr. Hope. "I do not intend to speak on the subject of debate ; but you will surely allow me to express my

best thanks to Bailie Falshaw for his liberal gift. I propose to place it to the fund which is about to be raised to give at the end of the season to each of the British League Cadets who has given a certain amount of attendance, coupled with good conduct, a pair of good, stout, substantial boots to keep them dry and comfortable during the following winter."

He remarked that he had sometimes been saddened to see, on very cold, wet evenings, that they would come to drill in the Corn Exchange, the soles of their boots being "as thin as wafers."

For the supply of the boots Mr. Hope made contracts with leading and well-known bootmakers. In the contract express provision was made that "the whole material of which the boots should be made, and the whole workmanship in the manufacture of the boots, should be of the best description, and should be done in the most tradesman-like manner, with the object of making the boots give satisfaction to the wearers."

This scheme of boot prizes was in operation for a period of twenty-two years, during which time 2064 pairs of boots, or nearly 100 pairs a year, were distributed among the boys, at an average cost to Mr. Hope of 11s. a pair; the total sum spent being £1136, 17s., together with a sum of £218 given in money to enable prizewinners to buy, in addition to the boots, other articles of wearing apparel.

This fund was relieved, however, to the extent of £50; for to Bailie Falshaw's £5 the Lord Provost added £5, and a gentleman friend, a client of Mr. Hope's, contributed £40, in four yearly instalments of £10 each.

As a further encouragement to the cadets, they were for several years invited, free of charge, to the British League annual excursion.

CHAPTER XVIII

VIEWS ON EDUCATION AND SOCIAL QUESTIONS

EVEN while the volunteer movement was at its height, and making a large drain on Mr. Hope's time and energy, he still maintained his interest in matters educational. As regarded his own schools, he held as firmly as ever to the principle of religious education, and year by year had for all the schools a uniform scheme of Scripture lessons.

As a governor of George Heriot's, and also of Donaldson's Hospital, Mr. Hope continued to look out for lads of special promise, that he might aid in their advancement. His desire to see clever boys rise made him try to follow the fortunes of the Heriot bursars. Finding, on one occasion, that one of them was, while attending the junior Latin and Greek classes at the University, also taking lessons in French three nights a week, and fearing that the student would thus be overburdening himself, and might not therefore succeed as a student of arts, he moved that, in future appointments to the bursary, the taking of extra classes should be prohibited. In strong support of his opinion he was able to quote letters he had received from Professor Pillans and Professor Blackie.

In both of the hospitals Mr. Hope took the privilege of a governor to suggest improvements in other matters than those purely educational. Thus we find him in the case of one of them recommending the headmaster to have more frequent washings of the boys, humorously announcing that in making the recommendation he was

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"literally led by the nose." This was with him a singularly sensitive instrument.

Much though Mr. Hope's attention was engaged in Protestant, temperance, and educational work, he was not without ideas on other subjects. He was always able to overtake some reading, and would from time to time jot down his thoughts on varied topics thus suggested to his mind, with the view, no doubt, of elaborating them should opportunity occur. Or a letter from a correspondent would call forth an opinion on some disputed point. Thus, for example, an item in an epistle from a young gardener in Auchtermuchty evokes a deliverance against the reading of infidel books.

A letter from a holiday-maker, boasting of clear skies and sunny weather, while Edinburgh had been enveloped in constant mist and rain, caused Mr. Hope to appeal to the editor of *The Courant* to publish an extended weather report, such as now appears in all the daily newspapers.

He hears from an old British Leaguer of dull times in Glasgow, and this makes him write to Major Ferier Hamilton, M.P., the Castle, Dublin, requesting him, on the plea of "justice to Scotland," to use his influence with the Government to "place orders for Government vessels with shipbuilders on the Clyde."

A prospect of a cotton famine leads him to suggest as follows : "Let Government contract for cotton, and sell it at a proper price; and if, from American cotton coming in, the price falls, then the loss will fall on the Government, while a stimulus for Indian cultivation will, by contrast, be given."

As a good churchman, he takes an interest in, and subscribes to, the endowment of Edinburgh churches.

Dr. Blakeney, by an importunate epistle, draws forth the following remark regarding human nature : "I know that you are pressed, as I myself am; and I suppose, also, your human nature is the same as mine, to the effect that, when we are able to take up a special

business which has long lain over, we are full of anxiety to push it on, not thinking how others may be situated."

The headmaster of one of the evening schools was the occasion of another remark showing how a certain phase of human nature might be dealt with. To this gentleman Mr. Hope writes :—

"I am sorry you were tired last night and Thursday night, but I do not think it was worth your while closing the school five minutes before the time."

Another set of ideas stirred in Mr. Hope's mind when the announcement was made of the approaching marriage of the Princess Royal. It appeared to him that, in addition to the usual banquets, there should be for the working-classes a public demonstration in the Corn Exchange, under the direct patronage of the Lord Provost and Magistrates ; and in his place in the Council he moved accordingly.

But the Fathers of the city were not yet ripe for such a demonstration as Mr. Hope had sketched, and all that was permitted to the "lower classes" was to look upon the illuminations, and hear afterwards of the cake and wine served out to the gentility.

In view of the marriage of the Prince of Wales in 1863, Mr. Hope again appealed to the Town Council for a Corn Exchange demonstration. "I do not speak against any other demonstration," he says, "such as the Provost's ball, or the public dinner; but I plead for something to suit the less wealthy, to gratify and evoke their loyalty. I felt the want in the case of the Princess's marriage. There should be speeches, songs, solos, a military band, &c. &c."

On this occasion the Corn Exchange was granted to Councillor Hope and his friends; and they were at liberty to announce that the demonstration would be

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under the patronage of the Lord Provost and Magistrates.

In all the arrangements for the demonstration Mr. Hope showed his usual mastery of details, and his mind, likewise, displayed its customary fertility in the making of suggestions.

To provide seats for the vast assemblage, benches were got from several of the Heriot schools, platforms were erected for the speakers and the singers, and planking was put up over the stalls for the cadets, who, to the number of 141 all told, obtained thus an elevated position, from which they could both see and be seen.

As showing the completeness of the arrangements made, and also Mr. Hope's business caution, it should be mentioned that on the morning after the demonstration he had the Corn Exchange examined, and a certificate was granted to the effect that, "though the building was crowded, no damage was done to building or fittings, and the whole place was cleaned out, benches removed, and everything ready for the market at nine o'clock in the morning."

The marriage of the Princess Louise and the Marquis of Lorne in 1871 was made the occasion of another great demonstration in the Corn Exchange. Though, like the former, it was a public demonstration, it was another triumph for the British League. The cadets took up their old position as guardians of the stalls. The band of the 3rd E. R. Volunteers, Mr. Hope's own corps, played at intervals during the evening, under the leadership of Mr. A. M'Lintock, bandmaster; the ladies of the British League sang part-songs; Mr. Duncan Fraser, one of the agents of the League, divided the honours of the solo-singing with the great Scottish vocalist, Mr. Kennedy; the songs which were sung in chorus by the vast assemblage were led by an agent of the League; and the organist who accompanied the singing on the

platform was again Mr. Augustus Jamieson, an old British League boy.

The Lord Provost being on this occasion absent from home, Bailie Skinner, the acting chief magistrate, took the chair. The proceedings were opened by prayer, led by Dr. Robertson of New Greyfriars'; and among the speakers were Professor Blackie, Dr. Macgregor, Bailie Lewis, Mr. Carment, and Mr. Thomas Knox.

By way of commemoration, a lithograph was made, depicting the appearance presented by the interior of the Corn Exchange, a copy of which her Majesty the Queen was graciously pleased to accept, as from the British League Cadets.

A cardinal article of Mr. Hope's faith was the social improvement of the working-classes ; but he did not give every scheme brought before his notice his pecuniary or even moral support. When his old friend, Mr. Findlay Anderson, asked him to aid in a temperance coffee-house, he replied as follows :—

"I quite approve of real, true, genuine temperance coffee-houses, but I have never mixed myself up with them, simply because, if the promoters exert themselves, they will get plenty of support for such an establishment from parties who do not subscribe to or aid the abstinence movement, which practically falls on myself. I would suggest your asking my aunt, Miss —, for I know she and the 'ladies' have had much experience with such establishments, and have lost money by bad management."

When the Saturday Half-Holiday Association asked him to preside at one of their afternoon concerts he declined, for they had begun to introduce the comic song ; and, as he told them, he would much prefer to see something elevating. "When a man comes up to the platform to sing, and begins by putting out his head and neck," he said, "there is nothing elevating in that." He also desired to see them have recourse to better

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music, and suggested that Scottish music was the kind that would captivate a Scottish audience.

Miss Catherine Sinclair's movement for the erection of fountains and seats for pedestrians was quite according to his mind; and he aided her by making practical suggestions of much value, besides advising her how to proceed in getting the sanction of the Town Council, and in overcoming opposition on the part of certain citizens. To Lord Murray, who also gave his countenance to Miss Sinclair's movement about the fountain for the west end of Princes Street, he said: "I do not profess to have a knowledge of architecture, but I understand plans, and thus I was able to make my suggestions."

It was proposed to have the fountain with three sides, with places at each for horses, dogs, and men. Mr. Hope thought it would be wise to confine the horses to two sides. "Just fancy," he says, "a horse's nose giving you a poke in the back when you were taking a drink."

It was on his own initiative he acted, when, on the occasion of the International Exhibition in 1862, he moved the Town Council to confer with the railway company with a view to getting cheap fares for working-men to enable them to pay it a visit. He quoted the fares in England, especially in Leeds, showing that the English workmen were far more fortunately situated, the fares being proportionately on a greatly reduced scale.

He was also following the bent of his own inclination in working out the schemes of private benevolence which won for him the affection and gratitude of very many individuals—far more than shall ever be known. Walking in North Bridge one Sunday morning, he saw a young man sleeping upon a step. Fearing, from his appearance, that he was ill, he woke him up and heard his tale. The young man told him he had been at the door

of the Royal Infirmary, but could not get admittance, not having a line from any parochial board. He got lodgings for the stranger lad, engaged a nurse and medical attendant, paying all expenses till he was restored to health and able to return to his home in the country.

Hearing that a man and woman had been so injured in a storm, through which he had safely passed, that they required to be conveyed to the Infirmary, as a thank-offering he sent to each of them a gift of a sum of money.

Finding a young man of No. 16 Company, with sunken cheeks and hollow cough, out to drill on a cold winter evening without any overcoat, he provided him with this and other necessaries, that his health might be preserved. Many a young man after this obtained a similar boon. Now this one and now that required for some complaint, of which Mr. Hope had become aware, a doctor's special care ; and what was needful for him—were it physic, flannel, or waterproof clothing —was freely provided for him. Quite a number who had decaying teeth were put into the dentist's hands. And growing lads, who needed better food than they were likely to obtain at home, were sent daily to an eating-house for dinner, Mr. Hope paying the whole or a proportionate share of the cost of the food, as might be arranged.

A chosen few were sent for summer holidays to Ben Rhydding, or to Bournemouth, or to Callander, or the Clyde, or some other place more suitable for the individual, Mr. Hope defraying all expenses. One young man, overwhelmed with the unexpected and unprecedented favour of a fortnight in the country, asked Mr. Hope how he could possibly repay him for all his kindness. "Oh," said his generous but humble benefactor, "remember me in your prayers."

BRITISH LEAGUE HOLIDAY PARTY AT LEADHILLS.



CHAPTER XIX

LEADHILLS

THE place that proved most popular as a place for the rustication of the British Leaguers was the little Lanarkshire village of Leadhills, that had been the scene of some of Mr. Hope's earliest efforts in the temperance cause. He thought of it first for this purpose in July 1859, when he wrote to Dr. Martin there, saying : "My present intention is to send two boys of about ten years old to the country. One is of Edinburgh and the other from Leith, and therefore I propose to send them somewhere away from the sea." And he asked the doctor to report whether the rooms in Leadhills would be dry.

To the minister of Leadhills he wrote that the two boys to be sent had "distinguished themselves at the abstinence meetings ;" and his idea was that they should sing the temperance melodies, while the missionary who, with his wife, should accompany them would start a class and give lectures on Popery. But he did not intend that any of them should do so much as would cause them "any exertion at all."

Failing Leadhills, Mr. Hope said they would try Wanlockhead or Crawford ; and as a matter of fact, when the missionary and his wife did go, they had instructions to look for lodgings at Abington, but not to settle there until they had seen these places and decided upon their suitability. Being perfectly satisfied with their first view of Leadhills, they resolved to make no further search.

Mr. Hope thought of sending a third boy that year, but with characteristic caution, would not decide till

he was perfectly assured of the dryness of the bed. Writing to the missionary, he says : " You say your bed was as dry as airing could make it. I presume it was quite dry, and will thank you to mention if it was so, and the wall against which it will stand, and the room, and the floor. . . . Is there any room at Leadhills to be got, like the one you have, quite dry ? " To make assurance doubly sure, and prevent any risk of injury, he sent out to Leadhills both bed and bedding for the accommodation of the young man.

By the year 1863 the Leadhills holiday had become an institution. There was now a regular Leadhills party, called there "the Edinburgh party," and application was made to the Earl of Hopetoun for the use of the schoolroom, in which to hold abstinence meetings. This was, of course, readily granted, and the meetings began to be held.

In the year 1868 Mr. Hope himself was of the party, rooms being provided for him in the village inn. He took his walks with the young men, making a selection of his companion or companions for the day ; he watched them as they played at cricket, or at football, or at quoits ; and in the evening he would have one or two of them at his rooms to talk with him or play a game of draughts. His game was not the ordinary serious game, but that of " first off the board," which he played, however, seriously enough, spending almost as much time on it as ordinary players would over an ordinary game.

On the night of the abstinence meeting (Wednesday, August 12th), it being known that Mr. Hope intended to speak, a more than usually brilliant assembly gathered in the schoolroom. All the village dignitaries were present—the minister, the doctor, the teacher, and representatives from the houses of the overseers. Even the members of the Edinburgh party were on the *qui vive* ; for though they were quite familiar with Mr. Hope as a chairman at a soiree, a set speech from him on

abstinence was what very few of them had heard. He seemed to feel that something was expected of him, and on the evening now referred to he was particularly fluent, and did not seem to remember, as he continued talking, that time was swiftly passing. Even the approaching darkness did not warn him to draw his remarks to a close. A couple of candles were procured from an adjoining cottage, and these being placed on the master's desk, one on each side of the speaker, and one of the young men having been stationed near with a pair of snuffers in his hand, to operate upon the lights when necessary, Mr. Hope proceeded with his address to a by no means wearied audience. Making allusion to the light dinner ale of which, in his youth, he used to partake in his father's house, he declared that even that had a tendency to produce in the appetite an unnatural craving, and should therefore be avoided. "What!" said he, waxing eloquent, "shall I be a slave to *swipes*!¹ No, never!" And with this he gave his arm a swing, or perhaps an energetic movement of the body shook the desk; anyhow, the candles toppled over, and the whole company were thrown into total darkness. Trusting that the catastrophe would not obliterate from the minds of his hearers the argument he had submitted to them, he soon thereafter brought the proceedings to a termination.

It happened once at Oban, when Mr. Hope was chairman at a conference, that he was similarly seized with a spirit of eloquence that would not be controlled. His opening speech was so protracted that those prepared with papers grew alarmed; and one of the gentlemen, as a hint to him to stop, laid his watch before him on the table. The humour of the situation he quite enjoyed, and often afterwards regretted that he had not had presence of mind enough to quietly lift the watch and put it in his pocket.

These Leadhills days were, for those youths from

¹ Treacle beer.

Edinburgh, days of pleasure unalloyed. They roamed at will among the heather, or went guddling for trout in the glens ; they climbed to the highest peak of the Lowthers, and had their picnic there. Or, visiting Enterkin Pass, they would bathe their feet in Kelt's Linn, and then struggle up the face of the Styne-Gyle, a hill so steep that, as they climbed, they appeared to one at the foot of the pass, to use Mr. Hope's figure of speech, "like flies upon a window pane." Or, filling their courier bags with sandwiches, they would set off on foot for a fifteen miles' journey, by way of Enterkin, to Thornhill, on the day of the annual fair, returning in the evening, after sharing in the festivities of the day with music, song, and laughter ; and rushing up the Pass of Enterkin against time, they would persuade themselves, as they lay down breathless at the top, that they were not tired a bit. Or they would follow the footpath by Glendyne to Sanquhar, or cross the moor from Crawfordjohn to Douglas, or go some eighteen or twenty miles to taste the water of the Moffat spa. Or they would help their landladies at the making of the hay. And if rain should come, as it sometimes did unstintedly, why, they would stay indoors and play at draughts, or read, or sing, or otherwise amuse themselves, as youths devoid of care so well know how to do. Or they would invite themselves to tea at one another's lodgings, and spend the evening recounting their adventures or planning new delights for the days that were still to run. As the holiday period drew to a close, it was a regular ploy to write out on parchment a list of the party, and repair to the hill to a cairn that they knew of, underneath which was a bottle containing the lists for previous years. The cairn was overturned, the bottle unearthed, and its contents augmented by the new list, after it had been compared with the old one. And the bottle having been reburied, the cairn was built anew, with sundry musical and other mock-serious rites.

The villagers were always wondrous kind, and gave to all who came the warmest welcome. The young men entered into friendly competition with the visitors in the cricket and the football fields, or challenged them to a contest in leaping or in wrestling, in which they generally did more than held their own. The maidens, too, their normal swains beholding with approval, were to the strangers frank, and sweet, and kind. The town birds and country mice formed quite a happy family ; there were absolutely no domestic jars.

The Edinburgh party varied from year to year according to circumstances. In 1867 and 1868 there were at Leadhills from twenty to twenty-five young men, besides two of the agents of the League and their families. But in 1883 and 1884 there were over forty persons in the party, for several of the youths were now married men, and were accompanied by their wives and children. The average length of time for which a young man was invited was three weeks ; but all could not avail themselves of that length of time, not being able to get off from business quite so long. But on the other hand there were some, especially those in Mr. Hope's own employment, who were free for five or six weeks in the summer, and who had the whole time at Leadhills. To make a general statement, it may be said that from 1859 to 1892, a period of thirty-three years, the benefit of from one to six weeks in the country was conferred upon about 130 different persons, some of them enjoying the benefit for a considerable number of years, at a total cost to Mr. Hope of about £1300. The money was not ill spent. To estimate the value of the health secured for city youths, besides the happiness they enjoyed during this sojourn in the country, would be impossible. If the weekly letters written from Leadhills may be taken as a guide, one might say that for no part of the work that Mr. Hope undertook did he earn more personal, more genuine gratitude than he did for this.

In these days of convalescent homes and fortnights in the country, secured by subscription from the benevolent public, let credit be given to him who, on his own initiative and at his own expense, had, long before these were heard of, a similar scheme in operation, embracing a maximum of benefit at a minimum of cost.

Of the agents employed by Mr. Hope very few had the benefit of a sojourn at Leadhills. The majority of them were in holiday time perfectly free and independent of all association with their master. It sometimes happened, however, that in addition to their salary a gift of £5 or £10 was put privately into their hands to help pay their lodgings should they go to the seaside. It was always Mr. Hope's desire to treat his agents kindly. Often when there was illness in their families, and wine had been prescribed, he supplied all that was needed from his own wine cellar, which was not built up with brick, as was currently reported in the city. For their own health he was always most solicitous. To one of them who had been overworking himself, toiling day and night for six days, and then requiring nine days' rest, he wrote : "Again I urge you to take care of your health. No man gets the thanks of anybody for playing the fool." Upon the younger men especially he impressed the necessity of taking abundant walking exercise ; and if they would not take a *hint*, they then received an *order*, and were taught to regard it as part of their duty to him—a duty which he acknowledged to have been performed when he signed the order for their monthly pay—to take so much exercise *per diem*, and state in their weekly journal of work and exercise whether or not it was done. If he feared a student agent was burning midnight oil, this one had to send in a weekly journal of *sleep* and exercise.

Though, when he had recourse to discipline, Mr. Hope was always firm, it was seldom that he had to be

severe. To the secretary of the British League, shortly after he had entered on his duties, he thus laid down a standing order : " You will very, very much oblige me if you will never, on any account whatever, present to me for payment an account which you do not understand, and which you have not yourself marked." The rule was rigidly adhered to. For more than a generation this same secretary, Mr. George M'Gibbon, had, as part of his duty, to present accounts for payment. The aggregate sum of money requiring to be paid amounted to nearly £100,000 ; but no part of this money, however small or however large the account, was passed and authorised to be paid without such account being thoroughly understood both by Mr. M'Gibbon and by Mr. Hope.¹

Of the moral obligations that lay upon himself Mr. Hope was sometimes anonymously reminded, as when he was attacked by "a friend of cabmen" for want of principle in having a cab, as was his regular custom, to take him to New Street on Sabbath afternoon. What his answer would have been may be judged from the circumstance that, when invited with the other councillors to attend church along with the Lord Provost, he agreed, but intimated that he would not drive, but would walk, it being his rule never to take a cab *in church hours*, as that might keep the cabby from getting to church.

Writing in 1866 to Councillor Ford, to whom, along with himself, it had been remitted by the Council to inquire as to the necessity or want of necessity for Sunday scavenger labour in St. George's Ward, and being anxious to show him there was no necessity, he endeavoured to arrange a meeting with him on a Sunday morning. And he added : " In such a case I would not scruple to take a cab, were it to facilitate the matter, either to you or to myself."

¹ A relaxation of this rule was made when Mr. Hope was abroad, routine accounts being then paid without a personal scrutiny.

Another anonymous friend—probably, as in the former case, a lady, if one may judge from the hand-writing—sought to cure him of a bad habit by addressing him thus : “A sincere friend of Mr. John Hope’s would request he would give up sleeping in church during the forenoon service. It is not consistent with his other professions of religious principles, and shows a very bad example to the rising generation. Pardon the suggestion. Mr. Hope, by carrying a snuff-box for that day *only*, might prevent the evil complained of.”

CHAPTER XX

THE YEAR 1866

THE year 1866 was marked for Mr. Hope by several distinct events. In the Town Council there were three special subjects of debate which called forth his activities, viz., Lord Provost Chambers' City Improvement Scheme, the Annuity Tax Abolition Bill of 1860; and, by the outbreak of cholera, an opportunity arose of renewing his suggestion as to bathing pools where working lads might wash. For the Old Town he proposed that one be formed at the east end of the Meadows; and for the New Town he again produced his plan for the establishment of one at the Blinkbonny Farm.

This was the year in which memorial fountains were erected by Mr. Hope in the University quadrangle.

It was resolved that this year also there should be some display in connection with the British League evening classes. The annual soiree had usually been held in Dr. Bell's School. The entrance to this school was from Niddry Street; but as it was at the very foot of the street, it stood adjacent to the Cowgate. But it was determined to "emerge from the Cowgate," and demonstrate in the more aristocratic Masonic Hall in George Street. Invitations were issued to the Governors of Heriot's Hospital and to a number of the leading citizens of Edinburgh; and it fell to Dr. Guthrie to be the panegyrist of the evening. Not that he was expected to say particularly pleasant things: he was invited to give some words of counsel to the young men of the classes; but instead of that he broke out into eulogy. A statement of particulars regarding the British League,

which had previously been put into his hands, afforded him a text; and after some personal reminiscences of his early associations with Mr. Hope, he proceeded to make some complimentary remarks upon the work done in the various departments of the League. Referring to the abstinence department, he said :—

" Happy is the man—to be envied the man—who, under God's blessing, and by God's help, can say that he is the means at this moment of training, through his instruments and agents, nearly 7000 people weekly in the way of abstinence, and in resisting the temptation to drunkenness—that crime which is the shame, and the disgrace, and the weakness of our country."

Speaking of the religious classes and the various educational classes, with their 1200 and 1300 pupils respectively, he noted with rejoicing that these, upon which, during the nineteen years the League had been in existence, a sum of £28,869, 2s. 8d. had been spent—a princely sum, all of which, he had just been informed by a gentleman on the platform, except about £500, had come from Mr. Hope's own private purse—must be of inestimable value to the city of Edinburgh. Then after dwelling for a time upon the volunteer department, he turned to Mr. Hope and said :—

" Mr. Hope, I have no words in which to express my gratitude to you for the service you have rendered to the country. I have no language to express my admiration of the great efforts you have made, well seconded by others, to bless the community. This institution is spreading blessings over the whole of Edinburgh. I have often said my excellent friend is not understood by many as he ought to be. I have often said in private what I now say in public, that I do not know any man in Edinburgh who has done for the last twenty years, or is now doing, the good that Mr. Hope, under God's blessing, is doing. I do not say I approve of everything my friend has either said or done, but I wish I had a thousand Mr. Hopes. I wish the community were inspired with his patriotism, with his love of truth, with his love of humanity, with his self-denying life, with his labours for the

good of others. I believe I may say in regard to hundreds of thousands in this city :—‘When the ear heard me, then it blessed me ; when the eye saw me, it gave witness of me ; for I delivered the poor that cried, the fatherless, and him that had none to help him.’ Our friend helped others in the best of all ways, by the training and teaching in this institution—teaching others to help themselves.”

Besides by Dr. Guthrie, the church was represented by Dr. Nisbet and Dr. Gray, who each took part in the proceedings. Of the Town Council the two who gave addresses were Councillors Cousin and Fyfe ; and as representing the volunteers there appeared Lieutenant-Colonel Davidson, who also gave an excellent address.

An interesting feature of the evening's proceedings was the presentation of the prizes to those who had been regular in attendance, and had been successful at the competitions. Of all the prizers there were two who were singled out for special mention and special favour, inasmuch as they had, during the winter session, given before the whole of their respective schools a prescribed number of short addresses. These two were the present writer and Mr. Peter Braidwood. This latter gentleman's subsequent career is sketched in *The Juvenile Rechabite* for November 1893. Councillor Fyfe, who was called to the chair when Dr. Guthrie retired, in his concluding remarks emphasised the value to the young people present of what Mr. Hope was doing for them. He warned them that to Mr. Hope they owed a debt which their future life must pay. They must not forget the sacrifices he had made to promote their welfare, the means he had put into their hands to enable them to rise from the position they occupied to the very highest which the country could offer. If they did not manifest in their future life the beneficent results of the training which they received, they not only injured themselves, but they discouraged such men as Mr. Hope from efforts in doing good. With the

examples of such men as Dr. Guthrie and Mr. John Hope, he thought they had no reason to despond of their city, nor of the world.

It happened also that in this year a special demonstration was made on the part of the British League Cadets. The demonstration took the form of a special Inspection within the grounds of Heriot's Hospital, the Lord Provost, as Lord-Lieutenant of the city, being inspecting officer. Unfortunately, however, as the day for the inspection drew near, the Lord Provost turned ill, and at the last moment Lieutenant-Colonel Payn of the 72nd Highlanders, who were then stationed in Edinburgh Castle, readily undertook the duty. In the absence of the chief magistrate it fell to Bailie Russell to preside. Said Mr. Hope to his fellow-councillor, "You are to be my best man." Complete arrangements were made as to the whole procedure, and the inspection was a great success. Of Grenadiers, who, by virtue of their trousers instead of knickerbockers, looked taller by comparison than they actually were, there were present 62; of ordinary cadets there were 168; the band was 50 strong—thus making up a grand total of 280. A good report of the proceedings appeared in all the local newspapers; notice was taken of the event in *The Volunteer Gazette*; and one of his sisters, writing to Mr. Hope, said: "I read a long account of your little volunteers in *The Times*. You must have been gratified."

He was gratified. But it was not for mere gratification he had had this display. It was meant to further a movement which had now taken shape in his mind, and which he hoped soon to realise—namely, the establishment of a new volunteer corps, to which the cadets might be attached; for without such attachment there was no hope of obtaining for them what was very much desired—namely, Government recognition, and consequent aid, in the matter of rifles and ammunition.

Several other subjects occupied Mr. Hope's attention during 1866; such as the cattle disease, and how it should be dealt with. He published his views by advertisement.

In the reform procession of 1866 he was greatly interested. He made a memorandum of the fact that he saw a number of very fine young men, and also a number of very nice boys; but he thought the *old boys* were but scantily represented. The banners and the models pleased him; and he wished to see a printed list of these. These, he thought, showed the sentiments of the demonstrators far better than the resolutions adopted in the Queen's Park. He also thought it would be a nice thing to have another procession in the spring, on behalf of social reform; and his suggestion to the trades was, "Keep your *models* dry."

CHAPTER XXI

THE THIRD EDINBURGH RIFLE VOLUNTEER CORPS

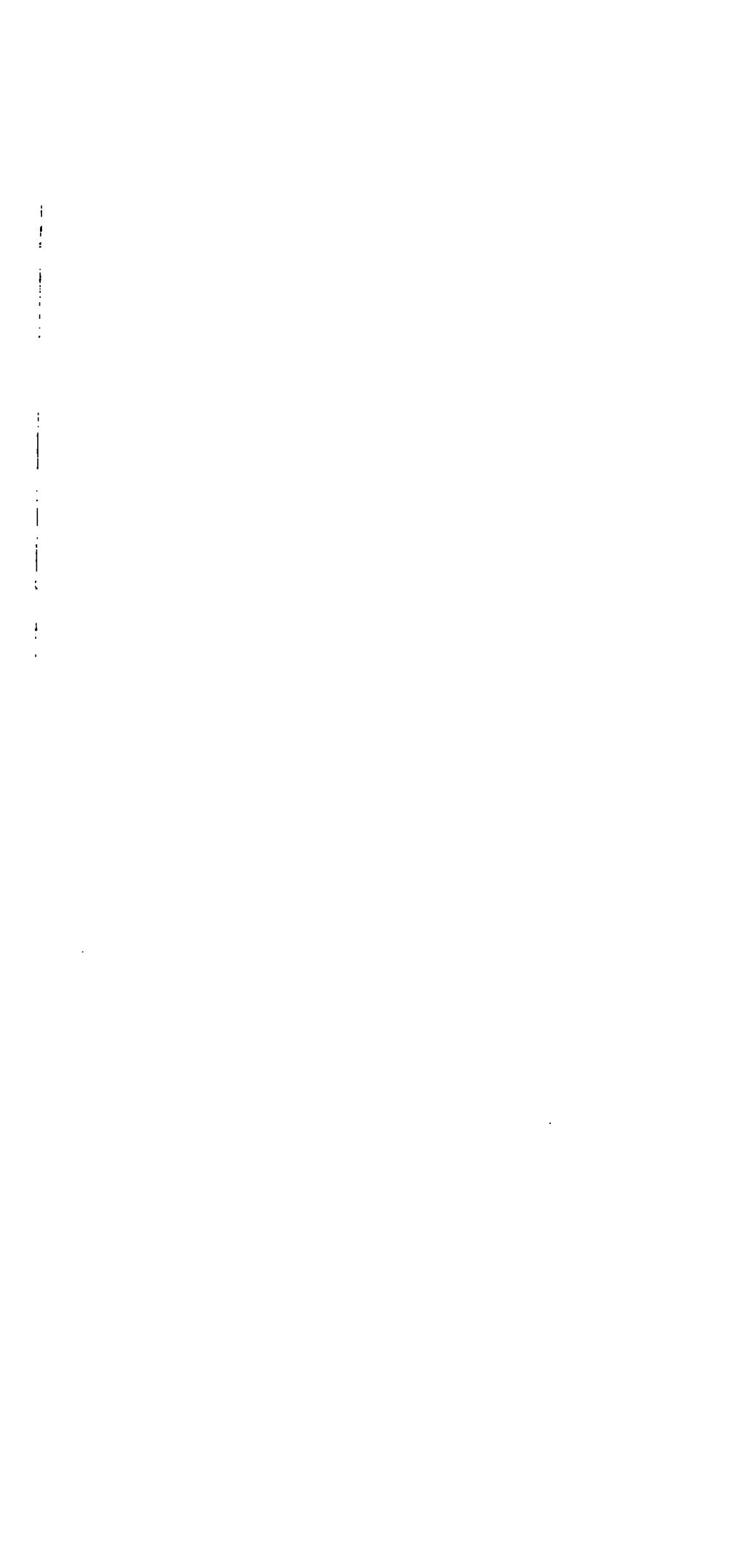
THE idea of forming a third E.R.V. Corps was first suggested to Mr. Hope in 1865 by Lieutenant-Colonel Davidson ; but as this officer gave no hint as to how to set about it, the idea was so far barren. But in May 1866, when he consulted Colonel Boldero, he learned how he should proceed. The question was, as has already been said, how to get Government recognition and aid for the British League Cadets. The regulations prescribed that cadets, to be aided, must first be attached to a regular corps. "Then," said the Colonel, "get up a new corps, and be yourself commanding officer." Thus encouraged, Mr. Hope began to consider ; and his first idea was to simply get up another company, like No. 16 Company, and arrange to have it declared that these two were a corps, and then apply to have the cadets attached.

He had every confidence that he could raise the men ; he could get them from his evening classes. In ten days he had 156 young men who had agreed to join, and a few days later the number rose to 170. He was now able to make formal application to the Lord Provost for his sanction and recommendation ; which was obtained ; and immediately thereafter Mr. Hope was gazetted captain of the 3rd E.R.V. Corps. He had designed to retain his captaincy of No. 16 Company for a time ; but on his new appointment he was gazetted out, and the company passed into the command of Lieutenant John Hall.

The next step was for No. 16 Company to petition



BRASS BAND 2ND E.R. VOLUNTEER CORPS, 1873; MR ALEX. MCINTOCK, BANDMASTER.



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to be transferred from the Edinburgh Brigade to the 3rd E.R.V. Corps; but of this, Lieutenant-Colonel Davidson, the commanding officer, did not approve. There was nothing, however, to prevent the men of No. 16 resigning their connection with that company and joining anew in the 3rd E.R.V. This they gradually did. Lieutenant Hall was also transferred to the new corps. And now formal application was made to have the cadets attached to this corps. The request was granted, and Mr. Hope received the additional title, "Hon. Captain of the British League Cadets."

In the early autumn the new corps had their rifles, and five weeks after they had been served out the corps was inspected in the Corn Exchange, in plain clothes, and they got well through with their task. For the winter evening drill they got the use of the Corn Exchange. Arrangements were by this time in good progress for supplying them with a handsome uniform of scarlet and blue; authority was obtained for the erection of new rifle ranges in the Hunter's Bog; and nothing seemed wanting now to complete success. Again was Mr. Hope's soul filled with unbounded gratitude to God, and at a soiree of the corps in the Masonic Hall, George Street, on December 26, 1867, he gave full expression to his feelings.

The proceedings were opened by the singing of the 124th Psalm, which he declared to be, in their circumstances, most appropriate. And though they sang the words of the metrical version, to the noble and inspiring tune, Old 124th, led in a most impressive manner by the corps' brass band, he, "for plainness," as he said, read the prose version of the psalm.

Quoting 1 Cor. ii. 1-5, he said he wished to speak a few plain words, and they were words of thankfulness. The corps had great reason to give thanks to God; and that they all might be led to give to God the glory, he recounted the several incidents connected

with the formation of the corps ; then passing in review the unsurpassed efficiency of No. 16 Company, he urged upon the corps the desirability of keeping up to the high-water mark of excellence. In this they would be greatly aided by the "cadet fulcrum," for the attachment to the corps of this band of well-drilled lads was an interesting feature.

To the matter of the new targets he did not refer. He had got sanction for their erection ; but there were yet many practical details to arrange, so he merely said he had still some pleasing intelligence, which would afterwards be communicated to them.

Making then some few remarks upon the uniform, which would very soon be ready, and giving some special and very kindly exhortations, he sounded yet again the note which had been the keynote of his speech—that of acknowledgment to God, who, in the words of the Psalmist, had been upon their side. Their help was in the name of the Lord.

CHAPTER XXII

THE HOUSE THAT JACK BUILT

SOON after the formation of the 3rd Corps, it became to the corps a sheer necessity to have independent rifle ranges and a powder magazine. They had, indeed, along with the brigade, the use of the ranges that belonged to Government; but during the hours that these were available for volunteers, the requirements of the older corps were such that only limited opportunities could be secured for the members of the new corps to get through even with their class-firing. Similar difficulties presented themselves about the storing of the ammunition. Accordingly, Captain Hope applied for permission to erect in the Hunter's Bog, first of all, new ranges for the 3rd Corps and the cadets; and he declared that he would "cheerfully advance the money to procure the very best targets, and to carry out the best arrangements." He made application also for permission to construct a store at the north end of the Hunter's Bog. As he had to the former, so now to this application he received a reply in the affirmative, provided the site were satisfactory to the Board of Works and to the War Department.

With the construction of the ranges all went well; but there was serious difficulty about the ammunition store.

Sir George Harvey, who was President of the Royal Scottish Academy, looking out from his windows in Regent Terrace, saw the building in course of erection; and forgetting that he was criticising a work not yet complete, wrote an irate letter to the newspapers. He

must have been very angry, for he permitted himself to use some personal and rather offensive expressions. He wrote under date February 6, 1869, and heading his letter, "Arthur Seat and the House that Jack built," spoke of the "ugly, hulking house . . . erected by John Hope to serve the purpose of a powder magazine for his squad of boys, whom metaphorically he calls riflemen. Let it be at once clearly understood," he said, "that the true riflemen—the men—of whom we have hitherto been so proud have had nothing whatever to do with the creation of this abomination. The author is Mr. John Hope, and Mr. John Hope alone; and the paltry purpose which the house has been erected to serve is to save his boys the fatigue of carrying each a dozen of rifle cartridges three-quarters of a mile on shooting days." And he concluded his letter by calling upon the "riflemen" to petition the War Office and have the scandal removed, and thus show that they had no participation in the offence. He called upon the Town Council and upon the inhabitants of Edinburgh, if they had a particle of public spirit existing among them, to lay the case, if necessary, before the Queen, and thus prevent the inhabitants, and Mr. John Hope himself, from being a hissing and reproach to every traveller of taste who may chance to visit our beautiful city.

Other correspondents took up Sir George's parable, and under the same heading, or the more contemptuous "Hope's Hut," poured forth their indignation or their ridicule, making sport, as did another well-known citizen, of the "warlike lads forming John Hope's company of volunteers."

The correspondence, however, was all on one side. Mr. Hope prudently refrained from a newspaper war, and so the attack on his volunteers passed harmlessly by; "but," he grimly observed, "the insult is not forgotten."

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The Town Council did not move, nor did the inhabitants, nor did any section of the volunteers; and it was left to the Academicians, and such as they could influence, to make their hostile memorial to the Board of Works. Their prayer was that the magazine be ordered to be removed as an eyesore. They had, it was believed, the secret help of Mr. Lyon Playfair; Captain Hope received an order from Mr. Layard, who was now the First Commissioner of Works, to take down the structure at the end of the current shooting season—namely, the thirtieth of November.

This was, of course, to Mr. Hope, a knock-down blow. But it never was his way to calmly accept defeat. His spirit was indomitable. And so we find him saying to his sister at this time: "I have my struggles and my difficulties, but the Lord gives me generally the victory." In every conflict he well knew how to choose his weapons. In this instance he had recourse to diplomacy. He wrote to Mr. Layard that they would tone down the new bright colour of the magazine, and so perhaps tone down the opposition of those memorialists; nor was he without hope that before the end of the shooting season he might be pleased to reconsider his present decision.

Mr. Hope likewise wrote to Lord Provost Chambers, to Sir Noel Paton, and others who he thought might help him, and by the middle of September was prepared for his final effort.

In the Town Council he had most energetic support from his old friend Bailie Lewis.

By their joint efforts they were able to despatch to the Right Hon. Acton Smee Ayrton, M.P., who was now the First Commissioner of Works, a strong memorial in favour of the retention of the magazine in its present site, signed, as he was advised, by the Lord Provost, four bailies, the Dean of Guild, the treasurer of the city, the convener of trades, and 28 common

councillors—in all, 36 out of 41; and by four provosts besides. Along with the covering letter there were enclosed printed copies of several letters connected with the case—as, for example, one from Lord John Manners, sanctioning the site, one from Colonel White of the Engineers, &c., and a general *r  sum  * of the arguments in favour of the building.

Not satisfied with the very full statement thus made to the First Commissioner of Works, Mr. Hope also wrote to Lord Elcho, to the Earl of Haddington, and to Mr. Cardwell, the Secretary of State for War. He also asked the aid of the Trades Council of Edinburgh; but as his letter did not deal with a matter of trade, they could not take corporate action. In their reply, however, they observed that “in the event of things coming to the worst, we believe that Mr. Hope will have the unanimous support of the working-classes in keeping the magazine in its present site.”

Of all these proceedings Mr. Hope made no intimation to Sir George Harvey. But the Academicians were not without eyes and ears; and learning what was going on, they again took up their pens, and, it must also be said, their pencils. Two letters from Sir George Harvey to Mr. Ayrton were sent to Mr. Hope for his “observations.” Mr. Hope desired also to see the memorial referred to in these letters, and other letters from Edinburgh citizens, and the “painting” which had been forwarded to the Board of Works. But in this he was not gratified.

To the averments in the letters he made full reply. He sent, besides, on the thirtieth of December, a complete statement in print of his whole case; and on January 18, 1870, he had the supreme satisfaction of receiving from London the intimation that the powder magazine was not to be disturbed.

Thus closed another episode in Mr. Hope’s career. Immediately thereafter his mind was engrossed with

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a private matter which had been dragging its slow course for a considerable time—namely, the division of the family property. Writing in July to Dr. Thomas M'Millan, whom he still called “My dear Tom,” and telling him shortly how affairs were moving on, he said :—

“The division of the family property has been an unfinished job for some time, and if it is not settled yet, it looks as if it would be when the court meets in October.

“In short, when these matters are settled, and some few others therewith related, I hope to be able to give my time, and a clearer head, to organising the British League, if spared.”

CHAPTER XXIII

THE PERSONNEL OF THE BRITISH LEAGUE

FROM 1870 onwards, Mr. Hope from time to time expressed a desire to reorganise the British League. To further this object, he jotted down such thoughts as occurred to himself, and asked suggestions from several of his leading agents. He even endeavoured to carry out some of the measures proposed; but no definite, systematic plan was brought into operation. As the work connected with the volunteers increased, and as, in subsequent years, the agitation in favour of unfermented wine was developed, there was a corresponding decrease in what had hitherto been the distinctive work of the League. With the closing of the evening schools in 1873, and the loss, in 1875, of New Street Church as a centre for No-Popery work, the power and prestige of the institution visibly declined. Of necessity there was a smaller staff of teachers and agents; in many of the meetings there was a lack of the old vigour and enthusiasm; and the annual excursions, not being now unique, became, notwithstanding the attendance of the brass band of the corps, less popular, and, as a spectacle, less imposing. In Edinburgh and elsewhere the British League will be remembered, not so much for what it was between 1870 and 1890, but for what it was enabled to accomplish from its foundation up till 1870. The names that are outstanding in the history of the League belong to those who were the leaders in those earlier years. It may be well that these be now described; and as some of them lived far into the later period, in their history will be traced the later history of the institution.



MR GEORGE M'GIBRON, AND BRITISH LEAGUE OFFICE.

MR. GEORGE M'GIBBON.

The leading figure among the British Leaguers is Mr. George M'Gibbon, who, in all non-legal matters, was Mr. Hope's right-hand man. He was his confidential agent, through whom he quietly performed many an act of beneficence; his private secretary, through whom certain suppliants and applicants of unknown antecedents were directed to make their wishes known; and, though frequently placed in circumstances of delicacy, he uniformly acquitted himself with tact and judgment, removing misunderstanding, softening asperities, and seeking generally to diffuse a spirit of "sweet reasonableness."

Mr. M'Gibbon came to Edinburgh from Crieff, and entered the service of the League in 1853. He had been attracted by an advertisement which appeared in the *Scotsman* asking for a young man who would "teach music and promote temperance in the public schools of Edinburgh." This was a work in which he had a keen interest, and for which he was not without some qualification. A year or two before he had been on a visit to Broughty Ferry, and had made the acquaintance of Mr. D. B. Brown, a noted abstainer there. This gentleman, presenting him with a copy of an abstinence melody book entitled *The Crystal Fount*, invited him to attend some of his abstinence meetings; and the visitor was so impressed with the value of the work being done, that, on his return to Crieff, he immediately instituted a Band of Hope, which soon had an attendance of 600 members. Edinburgh, however, provided a wider field for his energies; and, after a satisfactory interview with Mr. Hope, he bravely entered on the task of speaking and singing in twenty day schools week by week, besides conducting children's meetings in the evening. But the strain to the throat and vocal organs was too severe, and, after about a year, he had reluctantly to resign.

But Mr. Hope knew his quality too well to allow him to go, and therefore found for him a post in the office of the League. There his services proved to be invaluable. He came to have the general direction, under Mr. Hope, of all the League's multifarious schemes. He negotiated arrangements, not only with the agents of the League, but with others outside, whenever occasion demanded; and, generally, showed himself to be a most capable administrator.

When Mr. Hope's term of office as town councillor was expiring, and he was willing to go back to the Council Board, Mr. M'Gibbon did all the work pertaining to an election agent. He also rendered valuable service to the volunteers. He was appointed quartermaster of the 3rd E.R.V. Corps, and in that capacity donned the uniform and attended his battalion on the parade ground, and also in the camp. In this capacity, likewise, especially in the later years, he had much to do with the finances of the corps; and in this department he succeeded in making the rare combination of perfect efficiency and remarkable economy.

Volunteering was not, however, with him a prime concern. The duties pertaining to the corps he performed most conscientiously; but if his heart went with the movement, it was chiefly because it could be made ancillary to the abstinence cause. He had come to Edinburgh as an abstainer, eager to prosecute temperance reform; and the work that bore most directly on that object was the work that had the greatest claim upon his sympathies. Thus he threw his whole soul into the management of the British League Juvenile Abstinence Meetings. As inspector of these meetings he made to them periodical visits, when he never failed to speak to the children with kindly warmth and tenderness.

The annual excursion and the soiree on New Year's Day evening were great occasions with him. To see the

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merry children in the height of their enjoyment made his countenance fairly beam with pleasure.

In the British League Children's Church he also took great interest, and frequently came to its annual soiree as a guest, and delivered an address. Being an earnest, warm-hearted Christian, his addresses were fervent and eloquent appeals, and were much appreciated by all who heard him.

In politics Mr. M'Gibbon was an advanced Liberal. He was a devoted member of the Free Church; but in all his dealings with Mr. Hope, to whom he was so much attached, and who was so keen a Tory and a churchman, he never compromised either his political or religious principles. He was always held by Mr. Hope in high regard; and express authority was given to the Hope Trustees in their Trust-Deed to retain his services. Mr. M'Gibbon died on May 31, 1897.

MR. JOHN COGHLAN.

In 1854, Mr. John Coghlan was a lay agent of the Irish Church Mission, and was a keen controversialist. Having heard of the work being done in Edinburgh, he came over on a visit, and was much impressed by all that he heard and saw. Hearing Mr. Turnbull speak at one of the public debates in the Tabernacle, he specially congratulated him on his skill and success.

In 1856 he returned to Edinburgh, and was engaged to itinerate in Linlithgowshire, as an agent of the Scottish Protestant Association, and immediately he set about the forming of an auxiliary association in Bo'ness. There he gathered a number of young men about him, and took a leading part in the formation of a mutual improvement society. For this society he began to write essays, and discovered that he had a talent for composition. Several of his essays were printed, as shown on the title-page, "under the auspices

of the Bo'ness Young Men's Mutual Improvement Association."

In consequence of his having a literary talent Mr. Coghlan was brought to Edinburgh and given charge of one of the Sabbath classes in New Street. He also lectured in New Street, some of his lectures being formal replies to others given by Dr. Marshall in St. Mary's Roman Catholic Chapel. Several of these were printed and put into circulation.

Another of Mr. Coghlan's earlier books was his *Papal Supremacy*; but his *magnum opus* was a two-volume work entitled *Popery in Politics*. The first volume appeared in 1868, and the second in 1875. They are written in a lucid style, and show the author to be widely informed in all matters pertaining to the Roman Catholic controversy. In these two volumes the Protestant controversialist will find abundant material, in a convenient form, with which to equip himself for discussion on all the points in common dispute between Protestants and Romanists.

The young men of the discussion classes desiring hints on style, Mr. Coghlan was led to the study of grammar. As a result of his study, there appeared in 1870 a new English Grammar, which received from the local newspapers an exceedingly favourable criticism.

He also wrote *New Tracts for the Times*, and a little booklet entitled *The Two Rocks*, all dealing with disputed points of doctrine.

Mr. Coghlan even "tried his hand" at poetry, producing a work of several cantos on *The Reign of King Alcohol* (1873), and a poem of eight hundred verses entitled *The Barque of St. Peter* (1879). These were printed—not, however, on Mr. Hope's authority, or at his expense—but never attained a higher honour than "private circulation."

Mr. Coghlan was a constant reader and a diligent student. He was somewhat of a linguist, Mr. Turn-

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bull testifying that when with him on a tour in France he spoke the language well. But he was never what Mr. Hope called *practical*. The young men admired him for his encyclopædic learning, and were drawn to him by his spirit of gentle kindness. In respect of his grey hairs and venerable appearance they accorded him their reverence, and there was about him a sort of loving simplicity which gained for him respectful affection. By his ardent love for truth, by his earnest advocacy of all that was good and pure, by the encouragement and stimulus he gave to those who sought to improve their minds, he exerted on the young men of the British League a very beneficial influence.

MR. GEORGE WILSON.

Another of the agents of the League from whom the young men received much benefit was Mr. George Wilson. He came to Edinburgh from Berwickshire in 1859, and gave early promise of being a successful public speaker. He began the study of No-Popery, in Mr. Hope's own Sabbath class at New Street, joining at the same time Mr. Coghlan's Friday discussion class, of which he was soon appointed secretary. Becoming here distinguished for his controversial talent, it was decided, for the widening of his experience, that he should go to Dublin, where he might profit through observance of the operations of the Irish Church Mission. On his return from Ireland his health, unfortunately, began to fail, and for recovery he was sent to Bournemouth, and afterwards for a lengthened sojourn to the south of France.

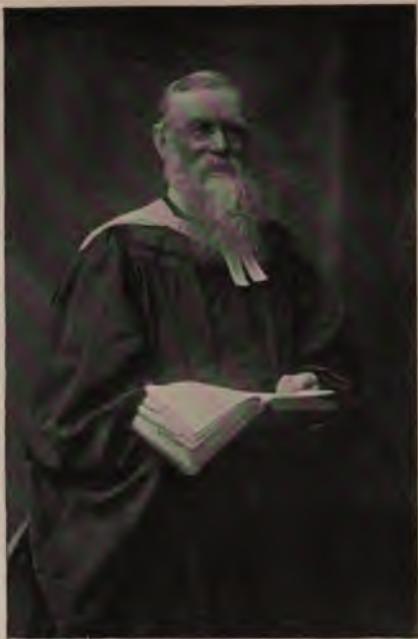
How anxious Mr. Hope was about this young man's health! He had him carefully examined by an eminent physician before he went away. He planned his journey for him. He considered and consulted about his going into Spain, and whether, if he returned by Gibraltar, he would be able to stand what sea-sickness there might be.

It was also Mr. Hope's design that, as he was abroad, he should be gratified by seeing the sights in which the ordinary traveller delighted. But fearing lest he might be scrupulous in the matter of expense, he impressed on him the needlessness, as well as the danger, of undue economy. "I hope," he writes, "that you are living well, and not stinting yourself in any, the least thing . . . Be sure not to stint yourself."

From the remembrance of his own Continental tours, Mr. Hope was able to make several suggestions. Thus he wrote : "I don't remember if you will have seen any Roman amphitheatre ; but if not, I think you will do well to stop at Arles and Nîmes on your way from Marseilles to Lyons." Recalling a particular view at Lyons, "from the bank at the church on the top of the right bank of the Saône," with which he himself had been much struck, he advised Mr. Wilson not to miss it ; and on hearing that the view had been obtained, he replied : "I am glad you saw Lyons to advantage. The view is very beautiful. I do not think the guide-books did it justice." Mr. Wilson was also authorised on his homeward journey to "pause a little at Paris."

Being a diligent and shrewd observer, and possessed of a most retentive memory, Mr. Wilson, in the course of his Continental tour, gathered much information, of which he afterwards made use in his summer country lectures, and in his addresses to young men. In a special series of Sunday evening lectures against Popery, delivered in the Masonic Hall, George Street, in the winter of 1867, there were frequent references to what had been observed "across the Channel."

From this time onward Mr. Hope had considerable faith in Mr. Wilson's judgment, and consulted him closely on many points. Of two tracts which he circulated widely against the disestablishment of the Irish Church, the larger one was from Mr. Wilson's pen. For the reconstruction of the British League, Mr. Wilson



REV. GEORGE WILSON, D.D.,
EDINBURGH.



REV. WM. B. TURNBULL,
GLADSMUIR.



REV. WM. L. JAMIE, M.A.,
ADDIEWELL.



REV. JOHN MUIRHEAD, B.D.,
AVONDALE.

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was the man on whom Mr. Hope chiefly relied. With him he had frequent consultations on the subject, and several efforts were made at the beginning of the work by attempts to organise the volunteers and the cadets, but these were only partially successful.

What proved, however, a great success was Mr. Wilson's Sabbath morning class, and also his Saturday evening discussion class. Into these he threw his whole strength. At the former of these meetings, under his careful guidance a large number of earnest-souled young men were well trained in the systematic study of the Scriptures. When, in 1871, the young men in St. Andrew's congregation resolved to form a Sabbath Morning Fellowship Association, Mr. Hope, seeing in that the realisation of a long-cherished dream, and respecting the fact that Mr. Wilson himself was one of the young men of that congregation, and that several of his pupils were also attenders there, set negotiations on foot which resulted in Mr. Wilson's class being transferred bodily to St. Andrew's. The fusion was complete, and entire, and thoroughly successful ; and by a unanimous vote Mr. Wilson became the first president of the St. Andrew's Sabbath Morning Fellowship Association.

The Saturday evening discussion class was also for several years a flourishing institution. There a considerable number of young men acquired not only a knowledge of the Roman Catholic controversy, but an increasing facility in the art of public speaking. Mr. Wilson, as chairman, kept time for the speakers on each side, the practice being, since there were present only two or three real Roman Catholics at most, for some Protestants to prepare themselves to speak on the Roman Catholic side. If there were many desirous of speaking, the speeches were correspondingly short ; but if only a few appeared to be prepared, a longer time was given. At the close of the debate, however, Mr. Wilson always reserved for himself a sufficient amount

of time to wind up the discussion, pointing out the strength of one argument and the weakness of another, softening down any asperities that might have been generated in the heat of the discussion, and presenting, in an affectionate spirit, for the acceptance of all, clear evangelical truth. Thus the class proved to be of the highest value, and the hearts of the young men warmed towards their teacher, whose magnetic power and influence was strong upon them. One or two of the young men, in whom Mr. Hope had a special interest, received special lessons from Mr. Wilson in such subjects as logic, rhetoric, and English grammar.

While thus employed in the British League, Mr. Wilson was also attending to his own education at the University, and in 1872 he completed his course as a student at the Divinity Hall. Immediately on licence he was appointed minister of the Tolbooth Church, Edinburgh, and taking a prominent part in a great revival movement, soon gathered round him an enthusiastic congregation. From the Tolbooth he was transferred to the parish of Cramond, whence, after a few years, he was called to the new and important charge of St. Michael's, Edinburgh.

The early promise given by Mr. Wilson has not been belied in his subsequent career. His congregation numbers nearly 1500 communicants, and is known for its Christian liberality and missionary zeal. He himself is widely respected as a leader among evangelical Protestant workers, and for his powerful advocacy and support of varied religious, social, and philanthropic schemes. It did not come at all as a surprise to his friends when, a short time ago, he received *honoris causa* the degree of Doctor of Divinity.

Dr. Wilson retains his interest in the British League, and regularly appears at the New Year's soirees, where he is an honoured guest; and the addresses he delivers there are highly appreciated alike by the children, the

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present Hope Trust agents, and the old Leaguers who, from time to time are found to frequent those gatherings.

The Hope Trustees have the pleasure of welcoming also to the platform, on the occasion of the New Year soirees, old friends and workers in the League, like the Rev. John Muirhead, B.D., the minister of Avendale, and the Rev. William L. Jamie, M.A., the minister of Addiewell, who, like the present writer, was one of the teachers of the Shorthand Class. It is also their privilege to have there the countenance and support of leading temperance men, members of the Town Council of Edinburgh, and others, who, as did the founder of the Trust himself, take a warm interest in the welfare of the young, and in their social, and moral, and religious improvement.

MR. MANSFIELD C. SOUTTAR.

Mr. Mansfield Souttar calls for special mention chiefly because of his connection with the shorthand class. He was one of the younger men who, becoming distinguished as a prizer at the British League classes, was singled out for advancement. Things were not made too easy for him. He was left to struggle; but he climbed the ladder bravely, fighting oftentimes with toil and weariness. He was faithful and successful as a lecturer in the country; he had a good Sabbath morning class. But it was in the learning of shorthand that he achieved his greatest success. He became a member of the class which was started in the League in 1862, to help in training Protestants as reporters, since it was believed that the Jesuits were making strong endeavours to dominate the British press. The teacher of the class was Mr. Paul, one of the reporters of *The Scotsman*. When Mr. Paul gave up the class in 1865 he became the teacher; and in 1866 had a most successful class in two

divisions. But as in this year his connection with the British League terminated, the class passed into other hands.

Mr. Souttar, in the autumn of 1866, entered the service of the London organisation in connection with the Scottish Reformation Society, and was given work to do in Bristol, Bath, and Wolverhampton, being finally, however, brought to London. He never forgot his indebtedness to the British League; and when, in 1870, he obtained his heart's desire, and became a practising physician, he wrote a special letter warmly thanking Mr. Hope for the time and pains, not to mention the money, he had spent in his education and advancement. One of the few photographs that had a prominent position in 31 Moray Place was one of Mr. Mansfield Souttar.

MR. JOHN HALL.

Mr. John Hall became an agent of the British League in 1854. As a young man he had a sweet tenor voice, and he was at first chiefly employed as a singer. He taught temperance melodies at the children's abstinence meetings. He led the singing in New Street. He was music-master in the female evening schools, and trained the young women in the singing of part songs, and so could always be relied upon to supply a most attractive part of the programme in any of the general soirees of the League, or in public gatherings where such music was required. He also attended weekly a certain number of those day-schools which were open to an agent of the British League. In the selection of the melodies and the choosing of the tunes to which they should be sung, he was generally taken into counsel; and when it was decided to have a flute band, and afterwards a brass band, he was commissioned to inquire among his Paisley friends as to procedure, and to obtain estimates as to the cost of instruments. For several years he was also choirmaster in Greenside Parish Church.

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At the beginning of the movement Mr. Hall became a volunteer, and in all volunteer matters gave valuable assistance to Mr. Hope. Of No. 16 Company he was the first lieutenant; and in 1860 he was sent to Wimbledon as one of the eight best shots from Edinburgh. Mr. Hope appointed him inspector of the cadet drilling squads, consulted him about ammunition, about the shooting, and about uniforms, and requested him to keep him generally informed both as to what was being done and what should be done.

After the formation of the 3rd E.R.V. Corps the services of Mr. Hall were in still greater demand, and a large share was given to him in the administration of its affairs. He rose to the rank of major; and as senior officer, next to Mr. Hope, he was held by all in the highest honour and esteem. When, in 1883, his health giving way, he resigned his commission, in respect of his eminent services to the volunteers he was still permitted to retain his rank and to wear the uniform of the corps.

MR. DUNCAN FRASER.

Along with Mr. Hall may be mentioned Mr. Duncan Fraser. He had neither the length of service nor the variety of employment that fell to the lot of Mr. Hall; but in the palmiest days of the British League he was a prominent figure. He had excellent musical abilities, and sang not only in the meetings of the League but before the wider public with very great acceptance.

Mr. Fraser is now well known not only as a musical composer, but as a brilliant writer in some of our popular magazines.

MR. ALEXANDER M'LINTOCK.

Mr. M'Lintock was another of the agents of the League who came to Edinburgh from the west. His special work was the teaching of the instrumental bands.

He came from Neilston in 1863, while as yet there was only the cadet flute band, and immediately had to face the task of organising the brass band of the corps. He was requested to write down his suggestions in the form of a memorandum, and then was summoned to a consultation. Mr. Hope's own memorandum is headed : "Thoughts with Mr. M'Lintock about the brass band." Matters did not progress so quickly as was desirable, because, unfortunately, Mr. M'Lintock fell ill. In a letter to Dr. Thomas M'Millan, of date November 2, 1865, Mr. Hope, among other items of British League news, gives the following : "Our bandmaster is, I am thankful to say, restoring to health. He has been ill for a year, but he is a good man. His absence has not been favourable to the band, and that again has not acted favourably upon the cadets ; so, if I am spared, we must have next year considerable remodelling."

Only those who knew Mr. M'Lintock will realise the content of this phrase "a good man." He had an abundance of most estimable qualities. He was a genial, kindly, honest man, thoroughly conscientious, with no lack of brain power, and a heart in the right place. The band boys found him always considerate and patient. He was not only their teacher but their friend, and was almost as solicitous for their welfare as if they had been members of his own family. Even for those in the brass band, who were of maturer years, he felt he had responsibility ; and when, in dark days, a number of them had to be dismissed because of want of faithfulness to their abstinence principles, he mourned over them as a father does over degenerate sons. Those young men never knew what pain, what genuine grief and shame, he felt because of their defection. Their fall was to him a serious blow, a disappointment, a moral loss, from which he did not speedily recover. Happily this was a kind of trial which he had not often to endure.

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Mr. M'Lintock was a thorough temperance reformer; and when the unfermented wine agitation arose he felt impelled to throw into it his personal weight and influence. But he preferred to use his influence quietly. In all discussions and conversations on the subject he was calm and temperate, prepared to give what was to him a sufficient reason for all he said or did.

Mr. M'Lintock died in 1887; but several years before this his son had become an honoured minister in the Church of Scotland. The present bandmaster, Mr. Daniel Sharp, was taught and trained in music under Mr. M'Lintock in the British League.

SERGEANT WILLIAM M'GLADE.

A most outstanding character in the British League was Sergeant M'Glade. Any one who spoke to him instinctively felt that he was addressing a soldier. It was in January 1861 he was employed by Mr. Hope as private instructor of No. 16 Company and of the cadets.

From the manner in which he performed his duties he speedily won Mr. Hope's entire confidence; and the confidence was not misplaced. He, as Mr. Hope declared, was ready to put his hand to anything, and proved himself thoroughly up to his work in every way.

His end came to the sergeant suddenly. Towards the close of March 1877, while sitting at his desk in the British League Office, and addressing an unimportant remark to his coadjutor, Sergeant Stewart, who was also writing near him, he dropped from his stool, and expired without a groan. The doctor, who was speedily at hand, certified that his death had resulted from apoplexy. The funeral took place from Mr. Hope's house, the corps parading in uniform. In Mr. Hope's Trust-Disposition and Settlement it is provided as follows: "In the event of my not erecting in my lifetime a monument over the grave, in the Dean Cemetery, Edinburgh, of the late Sergeant-instructor William M'Glade, the [said] trustees

shall cause a suitable monument, in the form of an obelisk, composed of polished red granite, to be erected over said grave, and an appropriate inscription put upon it, and shall defray the whole cost thereof, not exceeding the sum of fifty pounds sterling, out of the [said] funds and estate hereby conveyed, and they shall keep said monument and inscription in good order."

MR. MARTIN M'DONA.

Mr. M'Dona has already been mentioned as one of those who came from Ireland in 1854, to be employed as a missionary to Roman Catholics. He went quietly about his work in Edinburgh, visiting from door to door. In the afternoons he superintended children's abstinence meetings, and in the winter evenings taught in one of the female evening schools. He also had in charge a class of Roman Catholic working-men, who came to him to learn to read and cipher; and of that class there were some that appeared at the discussion classes, and spoke on their own side of doctrinal questions.

Mr. M'Dona was not a man of good physique, but he was the very soul of tenderness and kindness. He had much to suffer in his family from sickness and bereavement, but every stroke he bore with Christian patience; and when, in 1876, he felt that his call had come, he departed in peace, happy in the knowledge that as long as Mr. Hope had life his two surviving sons, who were not strong, would never want a friend. His assurance was amply justified. Before they in turn died, Mr. Hope had expended on their behalf and for their comfort about £300.

MR. MICHAEL SULLIVAN.

Of Mr. Sullivan, who also came from Ireland in 1854, some record has already here been made. Unlike Mr. M'Dona, he was a strong man; but like him, on the

other hand, he had a heart overflowing with gentle kindness. He was a modest man, but thoroughly capable ; and in the employment of the Grassmarket Mission, in connection with New Greyfriars', he was early given responsible work to do. He also knew the Irish language, which was of much assistance to him in his visitations. In 1858 he was made headmaster of one of the British League female schools ; and lest his assistant, who seems to have been a lady of a somewhat masterful turn, should obtain the upper hand, Mr. Hope gave him in a letter precise instructions how he should proceed. He wrote him thus : "I send you all this information to show clearly that you are head, and that Mrs. C—— is to receive instructions from you ; and now, Michael, keep your position." Michael kept his position, and won the affection of his pupils. Testimony was given of this in a letter that Mr. Hope received from a servant girl in Leven. Writing from her dying bed, as she says, she thanks Mr. Hope for kindness she had experienced at his hands, and asks him to convey her best remembrances to Mr. Sullivan, her dear old friend and teacher.

Mr. Sullivan predeceased Mr. Hope by about three years ; but before he died he had the satisfaction of seeing the members of his family in positions of usefulness and of promise.

MR. PATRICK CORBETT.

Mr. Corbett, the "boy" of 1854, was, immediately on his arrival in this country, put under the care of a tutor, and in 1855 he entered on a two years' course in the Free Normal School. Afterwards, when he was a candidate for a school in Peterhead, Mr. Hope gave him a certificate, in which he describes his meeting with him, and records his history up to date. Speaking of him and others whom he met in Connemara, he announces that he was struck with the fact of "how much their ordinary language partook of the phraseology of the

Protestant Bible." "My chief object in bringing him here," he says, "was from having witnessed in his case how much more a knowledge of the Scriptures formed a part of his education, and the wish on my part to see an improvement in this respect in this country." He did not go to Peterhead; but the time came when he was appointed to the Vennel School, for which he was specially adapted.

All along Mr. Corbett kept in touch with all that Mr. Hope was doing. As a worker in the mutual improvement class, a speaker at the soirees, a teacher, a superintendent at the British League excursions, he gave assistance in the operations of the League, finally taking in hand the Vennel evening school. He continued to conduct the education in this school, now transferred to Cowgatehead, which is still attended by Roman Catholic girls, until he died; and it is interesting to know that his daughters still carry on this work.

MR. JOHN M'INTYRE.

Very frequently Mr. Hope received, by way of compliment, a photograph from individuals, or from groups of individuals, in whom he took an interest. Some of these, being framed when presented, obtained a place in one or other of the public rooms. They are still preserved, and have all the interest attaching to relics of bygone days. Among these are photographs of a 3rd E.R.V. football club; of the band of the 3rd E.R.V. Corps, with Mr. M'Lintock in the centre; and of the Saturday discussion class of a particular year, the place of honour being given to Mr. George Wilson. Not the least interesting of these relics is one which describes itself as "The Friday Anti-Popery Bible Class, under the patronage of John Hope, Esq., of Edinburgh: October 16, 1863." The picture shows some fifteen or sixteen serious-looking men, the one in the centre being the president of the class—Mr. John M'Intyre.

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Mr. M'Intyre was the founder of the British League Mission in Leith. He entered on his duties there in July 1858, having, however, been in Mr. Hope's employment from 1855, in which year he began holding public debates with Roman Catholics on moral and doctrinal questions. When, in 1863, there was some hint of his being summoned back to Edinburgh, the Provost of Leith wrote direct to Mr. Hope: "I should be sorry if anything occurred here to cause you to remove Mr. M'Intyre from us. If I can assist either you or him I shall be very happy to do so."

About the British League Hall in Leith Mr. M'Intyre was justly proud. As soon as it was built and opened, it was to all concerned a great convenience, and the work went bravely on. But Mr. M'Intyre had forebodings that it would not last. So far as he could see, it was dependent on the life of Mr. Hope, and Mr. Hope was getting up in years. With a view, therefore, of securing for himself more permanent employment, he accepted, about the end of 1872, the post of superintendent of the Edinburgh Night Asylum. Such cautious procedure on his part was by no means blameworthy; but it is still the fact that Mr. Hope outlived Mr. M'Intyre by a good few years.

MR. DAVID BROWN.

Mr. M'Intyre was succeeded in his office by Mr. David Brown, one of his former pupils. A class-fellow of Mr. Brown, under Mr. M'Intyre, was Mr. Jacob Primmer; and on the very day that Mr. Brown began his work in Leith (December 4, 1872), the post brought word to Mr. Hope that Mr. Primmer was now licensed as a probationer in the Church of Scotland. By the same post, also, Mr. Hope was informed of the licence of Mr. George Wilson. Writing to Mr. Wilson, who was well acquainted with the other two, Mr. Hope said:

"May the Lord bless you all. Take care of your health. It is very sad how many promising spirits enter on reverend duties with delicate health. It is a great shame to the church." A week later, news was brought to Moray Place of the licence of still another of the League young men, Mr. Robert S. Millar.

To the agencies of the Leith Mission Mr. Brown immediately added a children's church, which became a flourishing institution, and maintained its vigour down to the most recent times. And during all those years, till only very recently, when he died, Mr. Brown was a most earnest worker in the Protestant cause.

In 1878 he had a protracted and somewhat exciting correspondence in *The Leith Herald* with a Roman Catholic, who wrote under the *nom de plume* of "Cephas," on the question, "Was Peter ever at Rome?" Between the two there was some keenness of parry and thrust and a very pretty show of learning. After the contest had gone on a certain length of time, Mr. Brown revealed his identity, saying he had no hesitation in accepting full responsibility for the statements he had made under the name of "Protestans."

"Cephas," however, declined to reveal himself, but continued to write most elaborate epistles, which were as fully replied to by Mr. Brown, until, after a correspondence, from first to last, of nine months' duration, the editor intimated that it must come to a close.

Mr. Brown's work was always characterised by the utmost thoroughness and conscientiousness. This was recognised by Mr. Hope when, on the formation of the Hope Trust, he laid on him the task of directing the studies of all the junior agents.

CHAPTER XXIV

THE UNFERMENTED WINE MOVEMENT

IT has already been said that so far back as the year 1844 Mr. Hope had, on a close reading of passages having reference to wine, been impressed with the idea that there must have been in Palestine two kinds of wine, intoxicating and unintoxicating ; and that, for communion purposes, the unintoxicating should be used. In such reverence, however, did he hold that ordinance, that at first he deprecated any agitation. But to his own surprise his mind completely changed regarding this, and in less than six months' time he was zealously propagating the new idea, endeavouring to get up a "sacrament wine remonstrance, on conscience," and urging that "there should be specimens of unfermented wine to be had in the city." From this time onwards a favourite theme for his speeches and his conversations was "The Two Kinds of Wine."

Bethinking himself of an old school-fellow who was now a wine merchant, he asked him whether he could not produce an unfermented wine which might be made an article of commerce ; and this friend good-naturedly said he would be happy to make experiments if he could give him any hint as to how he should proceed. The wine merchant, judging, doubtless, that he was being carried farther than he intended to go, withdrew from the arrangement, and the movement came thus to a sudden end. In the year 1870, however, the question was taken up with determination, and an agitation was begun which was destined to be prosecuted actively throughout a lengthened period.

As his mind was continually playing round the subject, Mr. Hope was rewarded by obtaining clearer views and some fresh arguments. These were immediately recorded, and oftentimes submitted to varied persons to be tested by criticism. Among those who at this time received such communications were Mr. George Wilson, and Mr. Frank Wright.

Having made preliminary inquiries he approached the St. Andrew's Kirk Session with the request that they would serve a table with unfermented wine.

The kirk-session of St. Andrew's would not agree to Mr. Hope's request, and he had reluctantly to prepare his mind for "relief elsewhere."

For relief, St. George's was approached, and the minister, the Moderator of the General Assembly, who himself was friendly, consulted the kirk-session; but they declined to move. There was likewise correspondence with Dr. Arnot of St. Giles'. Quoth Mr. Hope to him: "In Rome, you said, you had to take what wine you could get, and thus were practically made to see, what some here cannot see, that there is nothing in the so-called port." But the St. Giles' Kirk Session decided to maintain the *status quo*. At length, towards the end of 1873, the Rev. R. Macpherson of St. Luke's was induced to promise, though not in full sympathy with the movement, that if at least ten persons wishing to communicate in unfermented wine came forward, the last table would be set apart for them, and would be served with unfermented wine. The promise was fulfilled; but after a trial of three or four years the arrangement came to a sudden end.

Among abstainers generally there was considerable activity in this movement in the year 1872. Abstainers, office-bearers, and members of various Christian churches in Edinburgh formed themselves into an "Association

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for Promoting the Use of Unfermented Wine in Christian Churches." The Good Templars, too, urged on the cause, and published a series of "Letters on the Bible Question." Other conferences were held, which were addressed, among others, by Bailie Lewis and Councillor Temple. The Rev. William Reid of Edinburgh prepared two pamphlets on the question, which were published by the Scottish Temperance League. So strong was the movement now becoming, so keenly were abstainers feeling their position, that elders were refusing to hand round the cup at the communion, and members of the churches passed the cup without partaking. In each of two of the presbyteries of the United Presbyterian Church an elder was dealt with for this offence, and deposed from his office of eldership.

Doubts being expressed by ministers and others as to the possibility of obtaining unfermented wine, Mr. Hope resolved to bring down Mr. Frank Wright from London to give a public lecture and demonstration. Mr. Frank Wright appeared in the Music Hall, and delivered his lecture to a crowded assembly. Verbatim shorthand notes were taken of the lectures; a full report was widely circulated; and as a result, a very large number, both of men and women, gave in their names as willing to assist in the movement.

The extra labour involved in this new movement so taxed the resources of the British League Office, that Mr. Hope decided on employing a special agent, who should devote his whole time to this particular branch, and choice was made of

MR. ANDREW SALMOND.

Mr. Salmond was a keen abstainer, was heart and soul for unfermented wine, and for several years his work was much appreciated in the British League. But as a Radical and Dissenter he was most uncompromising; and his ardent temperament prevented him

submitting readily to the discipline of Moray Place. Thus the relations between master and servant became strained, and in the beginning of 1892, though on his own initiative, Mr. Salmond quitted his connection with the British League.

The second great demonstration in favour of the fruit of the vine for communion use was held in the Music Hall on May 2, 1873. This meeting was chiefly arranged for and managed by the Good Templars. Mr. Hope, however, showed his interest in it by subscribing towards the expenses.

The year 1874 was marked by two principal events—namely, the circulation of a tract by Mr. Hope, which was afterwards known as "The Tract—1874;" and the issue of a circular, addressed chiefly to the parents of the children of the British League, but really making an appeal to all the abstainers of Edinburgh.

Along with the circular slips were enclosed for additional names, and the *momentum* of the cause was thus still further augmented.

The next important step was taken in 1875, when, on the thirteenth of April, to meet the objections raised on account of the *taste* of the unfermented wine, another great public demonstration was held in the Music Hall. The 1778 persons present received a small bottle of Mr. Frank Wright's wine, and after tasting it, unanimously passed the resolution that it was "quite suitable to be used in the celebration of the Lord's Supper."

The principal speakers at this meeting were the Rev. James Stewart, M.A., of Peterhead, whose theme was, "That the juice of the grape, unfermented, and without alcohol, being the 'fruit of the vine,' falls *within the words of the institution*;" Ex-Bailie Lewis, who descended on the wrongs done to abstainers and their families from ministers and their sessions making the taking of fermented and alcoholic liquor a *term of com-*



DR T. L. MACMILLAN.



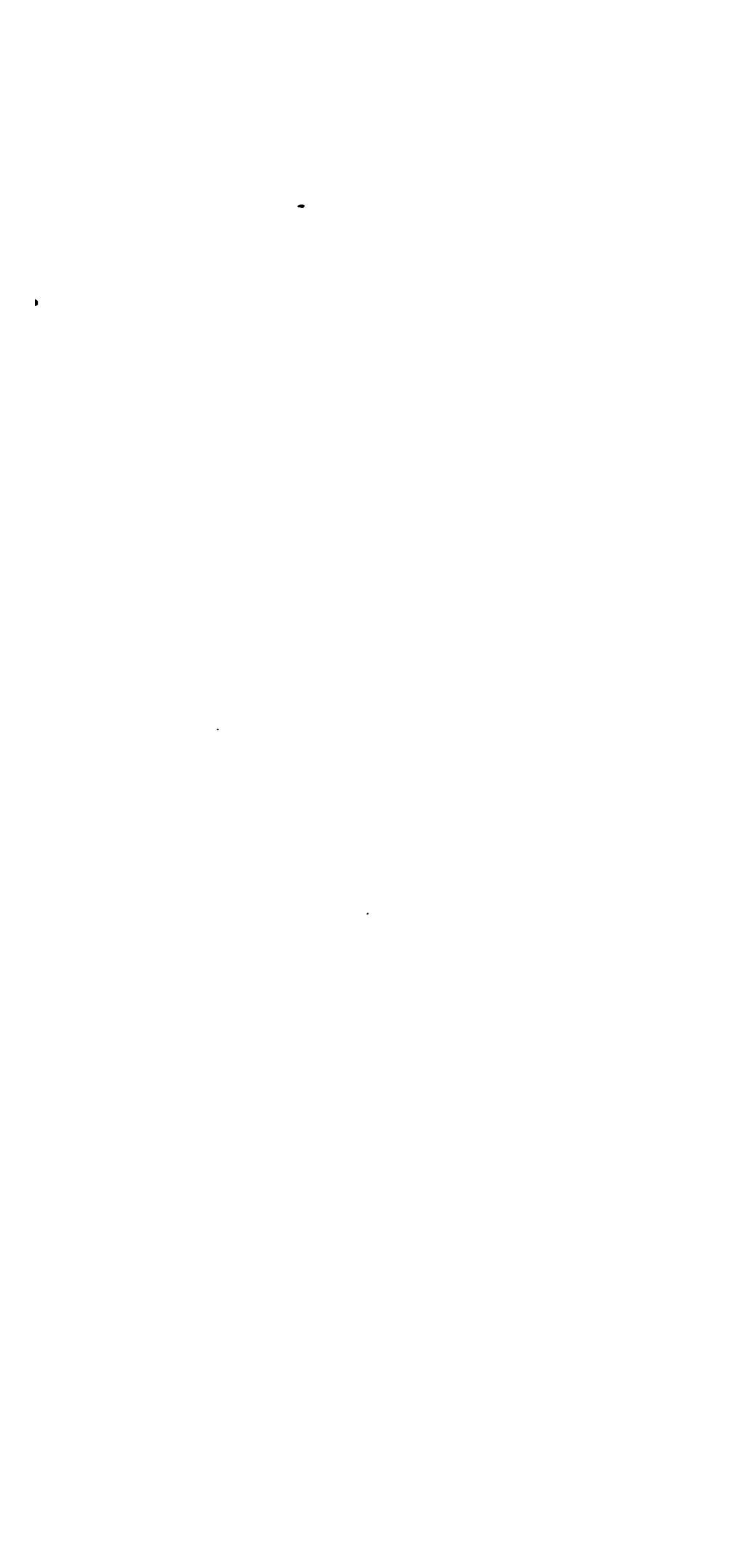
MR FRANK WRIGHT.



DR MANSFIELD SOUTTAR.



EX-HAILIE LEWIS.



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munion; and Mr. Frank Wright, who gave the history of the manufacture of unfermented wine.

The chair was occupied by Mr. Hope, who made a short business speech in the middle of the proceedings which was eminently practical. All this agitation, heretofore described, was not without result. The abstainers were set in motion in a large number of the churches, and petitions were brought before the kirk-sessions that provision should be made at the communion for those desiring unfermented wine.

This was all quite regular, and though members of kirk-sessions might not approve, they still had no cause of complaint, and had only to deal with the matter brought before them according to their light. But another course of action was adopted which created a most extraordinary amount of opposition and ill-feeling.

A full report was printed of the 1875 meeting, giving the speeches verbatim, and an account of the "trial taste" and the "verdict," to which reference has just been made; and there being now abundant workers, companies of two or more appeared on a Sunday at the doors of the various churches in the city, and offered to the worshippers, as they entered or retired from church, a pamphlet containing this report. In many cases no remark was made, but several ministers and members of the congregations visited resented keenly the intrusion. It was a common thing for people to refuse to take the pamphlet; some, along with the refusal, would offer to the distributors remarks not quite polite; but it was reserved for a United Presbyterian church in the southern part of the city to break into open violence. The distributors were not maltreated, but their pamphlets were seized and torn to pieces before them in the most contemptuous manner, the fragments being scattered up and down the street. Perhaps this congregation thought it was being specially

attacked. It certainly already had attained a special notoriety. In 1872 the kirk-session of this congregation deposed from the membership of the church two worthy men who, at the bidding of their consciences, had at the communion passed the cup without partaking of it.

Another special effort made by Mr. Hope was a tract addressed in 1876 to the clergy and laity of the Church of Scotland.

Along with the tract was enclosed the following instructive table :—

**THE FOUR PASSAGES IN THE NEW TESTAMENT
IN WHICH IS GIVEN THE ACCOUNT OF
THE INSTITUTION OF THE LORD'S SUPPER.**

MATT. xxvi. 26-29.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is my body.
27 And he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of it ;
28 for this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of THIS FRUIT OF THE VINE, until that day when I drink it new with you in my Father's kingdom.

MARK xiv. 22-25.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat : this is my body.
23 And he took the cup, and when he had given thanks, he gave it to them : 24 of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more OF THE FRUIT OF THE VINE, until that day that I drink it new in the kingdom of God.

LUKA xxii. 15-20.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer : 16 for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17 And he took the cup, and they all drank of it. And he said unto them, This is and divide it among yourselves : for I say unto you, I will not drink OF THE VINE, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you : this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

1 COR. xi. 23-26.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread : and when he had given thanks, he brake it, and said, Take, eat : this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Note.—In no one of these four passages does the word "WINE" occur.

In 1877 the question entered on a new phase, for Mr. Hope, by the withdrawal of the privilege which for the

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last four years he had enjoyed in St. Luke's. The minister, the Rev. Ranald Macpherson, was an abstainer; but from the beginning, as has before been said, he did not very heartily approve of unfermented wine. It would seem that he began to feel that the temperance party in the congregation were becoming too strong and going too far.

He took occasion to speak of "the extravagances of well-meaning men," and of the church as "not being a fit stage for the display of these extravagances," and declared that "If the party, after having obtained a footing in the church, had extended to others the toleration which they claimed for themselves, no change would now have been effected."

Six out of the nine elders in the session objected strongly to the action of the minister; and carrying the case through the courts of the church, obtained from the General Assembly a deliverance, which settled some important points.

The history of this case, and Mr. Hope's observations upon it, were presented in a tract addressed "To the clergy and laity of the Church of Scotland," which was reckoned "Tract No. I." of a series which, for the next ten years, came at intervals from Mr. Hope's pen.

Tract No. II. had reference also to the St. Luke's case, relating how the Rev. Dr. Jamieson of Portobello, who had an appeal in the case, and was in favour of unfermented wine, was so persistently interrupted in his speech by prominent members of the Assembly that he felt bound to resign his convenership of the Assembly's Committee on Intemperance.

In Tract No. III. a full report is given of another case which came before the General Assembly of the Church of Scotland in 1879. This was an appeal and complaint by the Rev. Jacob Primmer of Townhill Chapel against a decision of the Presbytery of Dunfermline. Mr. Primmer had introduced unfermented wine

of his own accord. The kirk-session complained to the presbytery, whose decision was against Mr. Primmer; but the General Assembly reversed their judgment, and directed them to "take no further steps in the matter, unless some distinct cause therefor be brought before them from the congregation."

It was at this stage in the history of the unfermented wine movement that, in the year 1881, the abstainers of Edinburgh and Leith and the surrounding district resolved to present Mr. Hope with an address. In a handsome album, in which, describing themselves as a committee, the abstainers inscribed their names, to the number of 3,163, the text of the address is artistically engrossed. For themselves, and all whom they might represent, these signatories express their desire to tell Mr. Hope of their "hearty appreciation of his long and faithful work in promoting the cause of temperance, and in advancing the social welfare of his fellow-citizens." They describe in highly complimentary language his work among the juveniles of the British League, making special mention of his great educational enterprise among young men and young women; praising his conduct in the Town Council as a fearless advocate of temperance measures; and eulogising him as an office-bearer in the church, because he has "always perceived, and acted on the conviction, that the question of temperance is one which specially concerns the Church of Christ." And they add:—

"It is not our place to intrude into those benevolent measures that you have promoted in the retirement of your private life; but we may be permitted to assure you that your generous help to rising young men, your liberal care for them in health and sickness, and your readiness to respond to the appeal of virtuous distress, have made your name a grateful memory to many who are now working for God and humanity in every part of the world.

"After a long and useful life, you have grown grey in the

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service that is dear to us all. We rejoice with you in the measure of health and vigour which you still enjoy. We assure you of our esteem for you personally; and we are grateful that, by the blessing of Almighty God, you have lived a life of self-denying usefulness. We pray God that you may abide in grace and strength till the end comes, and that you may be received at last into the kingdom of the blessed with the welcome, ‘Well done, good and faithful servant.’”

The next four of Mr. Hope’s tracts may be taken together, inasmuch as, though they were published separately at different times, they were republished in substance in 1882 under the title, *The Present Position of the Communion Wine Question*. In this combined pamphlet, which also contains a reprint of Dr. Norman Kerr’s paper on the heredity of alcohol, there is given a résumé of the history of the movement, suggestions as to future procedure, and an array of arguments in favour of the change that was desired.

In the portion dealing with the church courts, it is pointed out that it was in the General Assembly of the Established Church that the most important decisions had been gained. The Free Church had not had in their supreme court a communion wine case. In the United Presbyterian Synod there had been cases, but these were at an early stage of the movement, when nothing great was won. In some of the presbyteries of that church, however, there had been great debates, especially in that of Glasgow (North), which had to deal with the case of Kent Road Church, in which five hundred and forty-nine members, being equal to one hundred more than the half of the congregation, had petitioned for and obtained the use of unfermented wine. The points secured by the St. Luke’s case and the Townhill case in the General Assembly of the Church of Scotland, in 1878 and 1879 respectively, were these :—

“1. It is lawful to use unfermented wine in the celebration of the Lord’s Supper.

"2. The selection of the wine to be used at the communion pertains not to the kirk-session, but to the minister as an individual, whether a parish minister, or a *quoad sacra* minister, or an ordained chapel of ease minister, subject only to the control of his presbytery, upon some *distinct* cause therefor being brought before them *from the congregation*.

"3. The minister has it in his power to provide fermented wine for those who wish it, and unfermented wine for those who wish it, and to arrange matters as he may think best.

"4. The presbytery are not *ultraneously* to interfere with the use of unfermented wine at the communion, or with the arrangements which may be made in congregations thereanent, unless some *distinct* cause therefor be brought before them *from the congregation*."

Seeing that by these decisions great power lay in the hands of the ministers, it was strongly recommended that the ministers should be presented with petitions, and that these petitions should be supported by deputations well equipped with argument; and if, notwithstanding all their persuasion and appeal, the ministers remained obdurate, the petitioners could present this to them as an ultimatum that—

"They would then apply to the Edinburgh Central Association for the Promotion of the Use of Unfermented Wine at the Communion to send a minister to them, who, on a fixed night, would, after a simple religious service, dispense to them the communion in unfermented wine at a special communion service held for that purpose."

The special services, to which allusion is made in the ultimatum, form the subject of Tracts No. VIII. and IX. How the idea of having such services originated is thus described by Mr. Hope in his *résumé* of progress. After relating his unsuccessful efforts with the kirk-session of St. Andrew's, he proceeds :—

"WHAT was to be done I knew not; but this much I saw clearly, that I ought not to leave my own church, and that my duty was to wait patiently and prayerfully until the Lord

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opened up some path of deliverance; but what that would be I knew not.

"AT LAST THE TIME FOR OUR DELIVERANCE HAD ARRIVED. The forenoon of April 8, 1872—a lovely spring morning—found me in the Hunter's Bog, Arthur Seat, with another abstainer, on volunteer business. We had arrived before the appointed hour. Our conversation turned on abstinence and the hardship of being compelled to communicate in alcoholic liquor, and then there was presented to my mind—I believe of God—the idea of

THE SPECIAL COMMUNION SERVICES,

A REMEDY FOR THE PERSISTENT REFUSAL
TO GIVE US

UNFERMENTED WINE AT THE COMMUNION."

But the idea was not immediately carried into effect; it was not till March 19, 1882, that a special communion service was held in Queen Street Hall; and Tract No. VIII. opens with an acknowledgment of thankfulness to God for the great success which He had accorded to their various preparatory meetings. Suggestions are then made for further procedure; and as signifying the approval of these, the signatures of over fifty abstainers in the city are appended.

These special services are still being held. They are conducted on each occasion by three ministers from the leading denominations. Preparatory to the services, the practice is to have in Moray Place, on the Friday evening previous, conferences of elders. After tea they discuss plans, and report progress, and make all necessary arrangements.

The movement has indeed spread wonderfully. In 1882 there were in the country very few churches in which unfermented wine was used; in 1895 it was to be had in over 500 congregations. In a recent tract published by the British Women's Temperance Association, it is estimated that there are in the world no less than 15,000 congregations using unfermented wine.

Tract No. X. is mainly an exposition of the abstinence principles of the British League, and contains, besides a criticism of the membership cards of several representative temperance societies, the following concise

**DESCRIPTION OF THE BRITISH LEAGUE CARD,
WITH THE TEXTS OF SCRIPTURE.**

The Central Compartment of Card.

**THE BRITISH LEAGUE OF ABSTAINERS
FROM
ALCOHOL, TOBACCO, AND OPIUM.**

DECLARATION.

I believe that God did not intend any Beer, Porter, Ale, Wine, or Cordials containing alcohol, or any Whisky, Brandy, Rum, Gin, or other Spirits, or any spirituous or fermented or alcoholic liquors, or Tobacco or Opium, for the diet, or luxury, or beverage of healthy man.

O LORD, enable me to abstain from giving or partaking, in any form or degree, of any of these things, as such, for Christ's sake. Amen.

<i>Name.</i>	<i>Address.</i>
INSTITUTED JANUARY 1, 1847.	

The Right Compartment of Card.

UNINTOXICATING WINE.

"And thou didst drink the pure blood of the grape."—Deut. xxxii. 14.

[Here is given an elegant illustration, in many colours, of Pharaoh's butler pressing the grapes into the cup, and of King Pharaoh watching the process, and extending his hand to receive the cup of unfermented wine; with appropriate surroundings.]

"And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.—Gen. xl. 11.¹

GOD IS OUR DEFENCE.

¹ No time for fermentation here.

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The Left Compartment of Card.

INTOXICATING WINE.

"Their wine is the poison of dragons, and the cruel venom of asps."—Deut. xxxii. 33.¹

[Here is given a melancholy illustration, in many colours, of a publican, and of a public house, and of an intoxicated father reeling out of it, and of the starving and ill-clad wife and children waiting outside; with appropriate surroundings.]

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."—Prov. xxiii. 31, 32.

THE LITTLE IS THE SIN BEGUN.

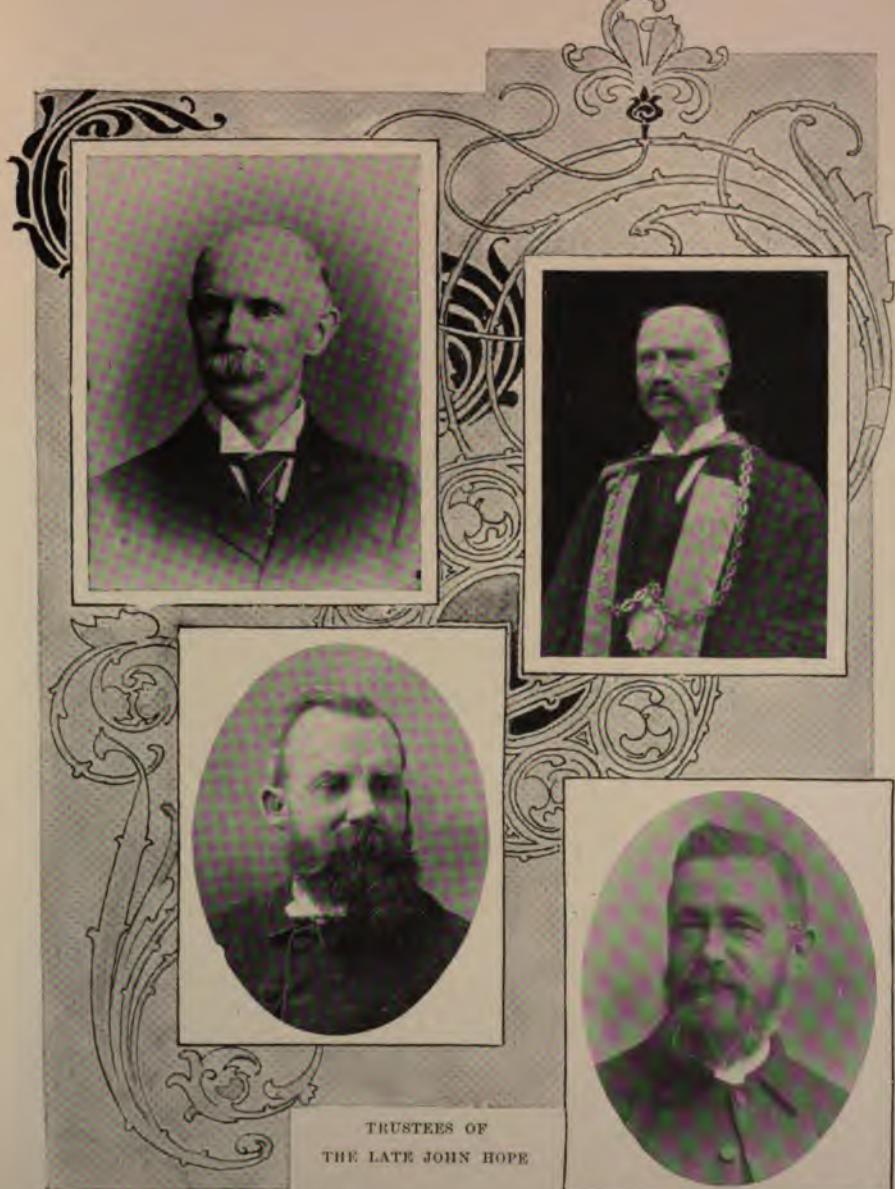
This card, which is a real work of art, and measures $22\frac{3}{4} \times 17\frac{1}{2}$ inches, was the result of much thought, and labour, and anxious consultation. For years Mr. Hope had been collecting specimen membership cards, and inviting suggestions from very varied sources; but it was not till 1872 that he drew up a memorandum of what was desired for the British League Card, and engaged the services of James Ramage, Esq., an Edinburgh artist. When a draft design had been produced, it was submitted for criticism and for suggestion to a great many persons likely to be interested, including the superintendents of the British League, Dr. F. R. Lees, and Mr. T. B. Smithies of *The Band of Hope Review*. The emendations were summarised, and submitted in turn to the artist, who gave effect to as many of them as seemed to him to be in harmony with the main design. Towards the end of 1873, the work of the artist having been approved of, a large edition of 6000 copies was cast off, and offered for sale to members of the League; and for the children of the abstinence meetings an edition was printed, to the number of 10,000, of reduced size and without the colours, and supplied at the cost of one penny each.

¹ Could there be a more apt description of alcoholic liquor?

By the issue of Tract No. X., in 1885, Mr. Hope imagined he had said all he would have to say on the subject of total abstinence; but in 1888 "a new view was presented to his mind . . . completely refuting the views of the moderate drinker," and this impelled him to write another tract—namely Tract No. XI., which, like its predecessor, was entitled "Bible Sobriety." This tract may be briefly described as a commentary on Hosea iv. 11, compared with Matt. v. 28.

There were still two other public meetings held in Edinburgh at which, as in 1875, the principal speaker was Mr. Frank Wright, and those present had an opportunity of tasting the communion wine. These meetings took place in 1889 in the Literary Institute and in the Athenæum, Morningside, ex-Bailie Lewis in the chair. Mr. Wright, describing the position of the movement now, compared with what it was fourteen years earlier, had a wonderful tale of progress to record. In Scotland, in Sweden, in America, and in the colonies it had taken root, and the keenness of opposition that formerly manifested itself was now quite overcome. Several ministers of various denominations were among those who supported the resolutions, one of them making special reference to the absence now of bitterness in the controversy; and Mr. Gilbert Archer, the Grand Worthy Chief Templar of Scotland, made complimentary allusion to the part taken by Mr. Hope in the furthering of the cause.

A full report of these meetings was prepared and published in pamphlet form in 1893. While Mr. Hope was still in life the order was given for its wide distribution; but it was not till after his death that the order could be carried out. It is with this pamphlet, therefore, that Mr. Hope's personal activity in this movement was brought to a close.

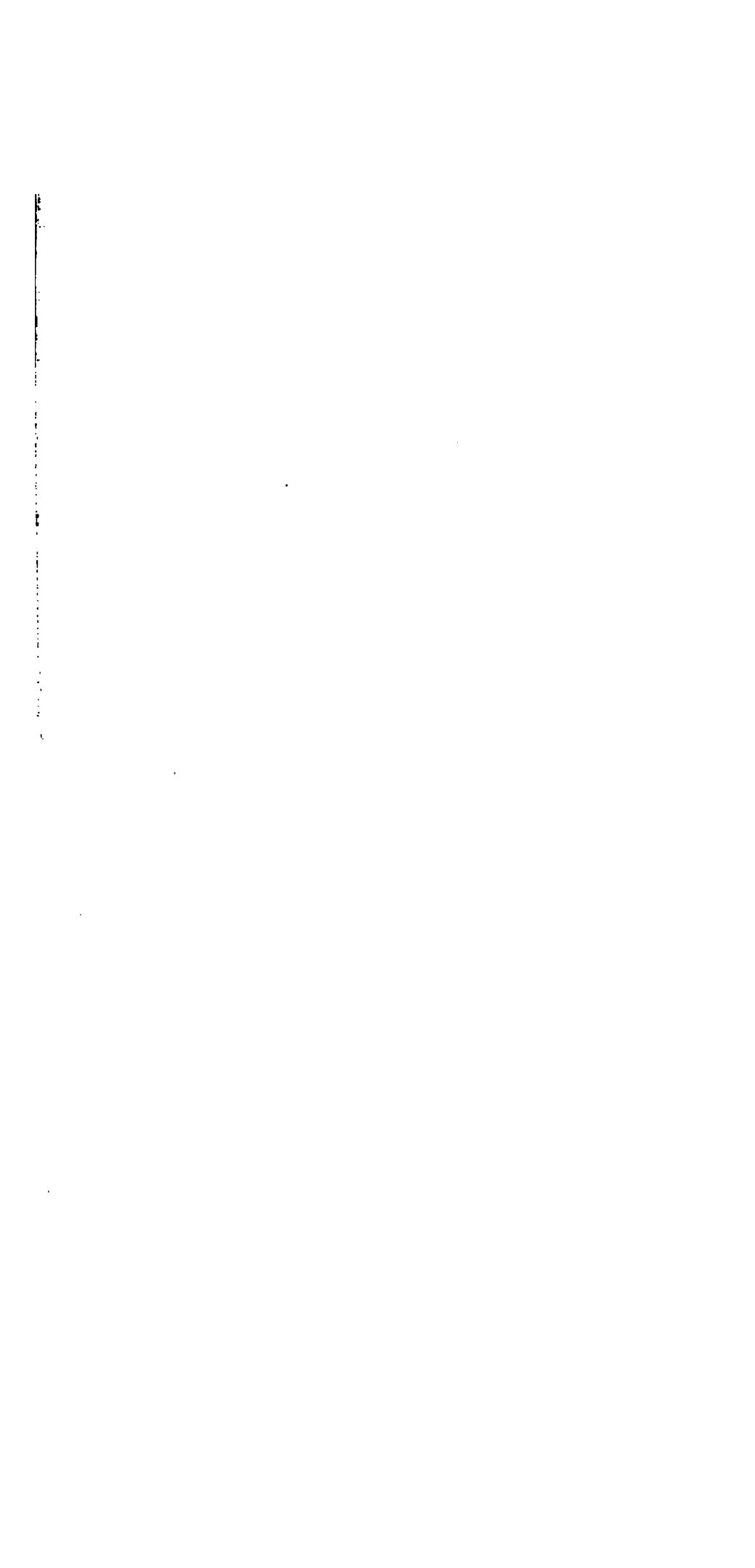


DAVID CAMPBELL, S.S.C.

REV. JACOB PRIMMER.

W. U. MARTIN, F.E.I.S.

REV. DAVID JAMIE, B.D.



CHAPTER XXV

THE HOPE TRUST

THE Deed which created the Hope Trust was executed on April 22, 1890. It is a document of some length, and expresses with the utmost clearness the objects on which the trustees are to concentrate their attention. Between £1000 and £1500 a year are to be expended in support of total abstinence, and in promoting the use of unfermented wine at the Lord's Supper. The remainder of the Trust funds are to be applied to the dissemination of knowledge regarding the anti-scriptural nature of Popery, in arousing people to a sense of the evils of Popery, in efforts towards the conversion of Roman Catholics, and "in exposing and opposing all attempts to introduce a liturgy, or prelacy, or sacerdotalism, or ritualism in any form or degree, into or among any of the Presbyterian churches of Scotland." Mr. Hope himself became a trustee, stipulating that as long as he continued to act he should be a *sine quo non*; and he also made it a provision that all trustees, cashiers, factors, law agents, and other persons employed for the purposes of the Trust, should be total abstainers and in full communion with the Church of Scotland. On the trustees are conferred the most ample powers of administration and management; and the personal liability of each trustee is to extend only to his own actual and personal intromissions.

In the drawing up of the Hope Trust Conveyance and the testamentary Trust-Disposition and Settlement, Mr. Hope exercised the utmost care, making every

detail the subject of most mature deliberation. After the draft of the Deed was completed, he submitted it for revision to two of the most prominent members of the Scottish Bar, who gave written opinions regarding it, expressly complimenting him on the excellent manner in which it was drawn.

When it became known that Mr. Hope had left all his money to trustees, and had bequeathed nothing to members of his family, there were many who found it in their hearts to blame him. Yet the reasons by which he was actuated were not unworthy. Throughout his whole career he had very little sympathy from his surviving relatives in the work which he had taken up so eagerly, though such sympathy he craved, and had often tried to win. He was a wealthy man ; but, as he explained when speaking confidentially, he had lived a comparatively inexpensive life, and consequently had added largely to his means. But his relatives were also well endowed with riches. They moved in society, and therefore lived, presumably, more nearly to their income. Nor was that income small. Added wealth to them would merely mean, he used to say, additional facilities for following out the pursuits of fashionable life ; and all things being considered, he could not see that there was a call upon him to afford to them these facilities. Thus it was that in his settlements he passed them by without remark.

The Hope Trustees, after Mr. Hope himself, are Mr. David Campbell, S.S.C., who is now a *sine quo non* ; Mr. William Urquhart Martin, F.E.I.S. ; the Reverend Jacob Primmer of Townhill ; and the Reverend David Jamie, B.D., of Ballingry.

MR. DAVID CAMPBELL.

Mr. David Campbell came first under Mr. Hope's notice in 1864, as a prizer in Cowgate Port evening

school. At a *vivæ voce* examination in Moray Place, Mr. Campbell and the present writer appeared together, as representing this school, and very much pleased Mr. Hope by the way in which they answered his questions. A boy being at this time required to assist Mr. M'Gibbon in the British League Office, the two Cowgate-Portians were selected, and constituted a sort of short leet. They were invited separately to Moray Place for a talk with Mr. Hope, neither of them knowing the object of the visit; and choice was made of Mr. Campbell. The appointment being offered to him, he accepted it, and entered on a three years' engagement. Having had, during these three years, abundant opportunities of testing his qualities, Mr. Hope, on their expiry, proposed to receive him into his own office. To this he and his parents agreed, and he became a lawyer's clerk. During the earlier portion of his apprenticeship a good deal of the business of the 3rd E.R.V. Corps was transacted in Moray Place, and much of this came Mr. Campbell's way.

But Mr. Campbell's diligence in Volunteer affairs did not prevent him giving careful attention to his legal studies; and when in due course he proceeded to the law classes at the University, his name appeared high in the honour list. In Scots Law, under Professor Macpherson, he came out second in the class, the place which he also obtained in Criminal Law. In Conveyancing he stood fourth, equal with another, the marks secured for the year being 95 per cent. of the possible number; and in the class of Agriculture he also took a high place, though he had no practical acquaintance with the details of country life. Not only in the University classes, but also in the routine of office work did he make steady progress; so that, on a vacancy occurring, he became Mr. Hope's principal clerk, and in 1883 was enrolled as a Solicitor in the Supreme Courts.

As Mr. Hope, in the later years of his life, while he never left off attending to his business, nor signed or sanctioned anything that was not quite in accordance with his judgment, yet naturally and necessarily left more and more to be done by those around him, the weight of responsibility for office work fell increasingly on Mr. Campbell's shoulders. He never shirked the responsibility. He held consultations with the clients, framed the deeds, and generally attended to the business ; all the while, however, under Mr. Hope's direct supervision.

In business discussions Mr. Campbell often had to differ from his master, but he never forgot that he was his master ; while the master, on the other hand, respected opinions which were calmly and reasonably advanced, even though he did not accept or adopt them.

Mr. Campbell, being a *sine quo non*, presides at all meetings of the Hope Trustees ; and the manner in which he conducts the business meets with the warm approval of his co-trustees. He has full and accurate information, even to minute details, regarding all the lands and funds that fall to be administered. He is moderate in counsel, clear in judgment, and loyal to the memory of the Founder of the Trust. Well might Mr. Hope say, "*Nunc dimittis*," after signing the Trust-Deeds. The banner he had held aloft so long might soon fall from his grasp. In Mr. Campbell he had one who was both capable and worthy to take it up and pass it on.

MR. WILLIAM URQUHART MARTIN.

Mr. William U. Martin, who has lately retired from active duty as a teacher, was for many years headmaster of Dalry Public School, one of the largest and best-appointed schools under the Edinburgh Board. He first met with Mr. Hope in 1857 under the following circumstances. Walking up the Mound with a com-

panion, he had just said to him, "Well, it would be better to err upon the safe side," when a gentleman passing, and overhearing the remark, interposed with the query, "But, my friend, would it not be still better not to err at all?" The gentleman was Mr. Hope, and the conversation thus begun was but the first of many talks, and these led to an intimacy which ripened as the years went on. Mr. Martin became a teacher in one of the British League evening schools; and when he had passed through the Normal Training College, and began applying for vacant teacherships, Mr. Hope was able to offer in his favour very strong recommendations. Some of his expressions are as follows: "He is smart, acute, and can keep order"—"We never had a more successful teacher"—"He has been decidedly most successful of all"—"A thoroughly successful teacher, of good judgment, and good tact; his energy, fidelity, and kindness endear him to his pupils."

In New Street also Mr. Martin came to prominence; and will be remembered by many as the examiner of all who were candidates for prizes.

Among the volunteers Mr. Martin also gained distinction. He was one of the four original promoters of No. 16 Company, and he was speedily selected for promotion. In 1870 he has the title of Lieutenant Martin, and is asked for his views on many matters connected with the 3rd E.R.V. Corps, and there is committed to him the task of coaching young officers who are to be examined in drill. In 1873, *Captain* Martin is the best shot in his company. In 1882 he is reported as having attended the maximum number of drills; and in 1883, on the resignation of Major Hall, he is promoted to the rank of major, and chosen for the post of highest honour in the corps, its virtual commanding officer.

To learn whether he was willing to accept this post, Mr. Hope invited him to call at Moray Place, and by

way of preparing him for what he had to propose, thus began : "Mr. Martin, did I ever tell you how my uncle learned to swim ?" "No," said Mr. Martin, "I do not think you did." "Oh, then," said he, as he set off, with a laugh, on his walk round the dining-room table—a frequent method of aiding cogitation—"I must tell you how my uncle learned to swim." And he related how, when his uncle was stationed at Gibraltar, a brother officer undertook to teach him. The two of them undressed, and waded in until they were up to the neck in water. Then the teacher, taking hold of his friend by the chin, lifted him off his feet, and leaving him to his own resources, said : "Now, kick away as hard as you can."—"Comprenez-vous ?" said Mr. Hope, meaning thereby to ask his hearer whether he understood the moral of the story. He did *comprenez*, and he undertook to "kick away" in the management of the affairs of the corps. His "kicking" has been to purpose, and there has been little, if any, spluttering. In 1886 Mr. Martin was promoted to the rank of Colonel, a title by which he is now known far beyond the bounds of his regiment. But the regiment has not now got its once familiar name ; for in accordance with the movement for assimilating the volunteer corps to the territorial regiments of the line, its official name at present is the

FOURTH VOLUNTEER BATTALION THE ROYAL SCOTS
(LOTHIAN REGIMENT).

This corps is still, in 1907, as vigorous as in earlier years. Its representatives a few years ago made a purchase of property in Gilmore Place, where now its headquarters are established and abundant accommodation provided for every requirement.

Mr. George M'Crae, for several years Treasurer of the city of Edinburgh, and now Member of Parliament for the Eastern Division, is now the Colonel in command of the Corps. His immediate predecessor in command



COLONEL GEO. M^CRAE, V.D., M.P.,
Commanding 4th V.B.R.S.



CAPTAIN J. MACNAUGHTON, V.D.,
Quartermaster 4th V.B.R.S.



M.R. DANIEL SHARP,
Bandmaster 4th V.B.R.S.



DR. JOHN M^CGIBBON,
Surgeon-Colonel 4th V.B.R.S.

was Mr. Stuart Douglas Elliot, S.S.C., now a member of the Town Council of Edinburgh. And, along with these, there may be mentioned here, Mr. Joseph M'Naughton, who holds the rank of captain and quartermaster. Mr. M'Naughton became a cadet in 1863, and was one of the original members of No. 16 Company, and is the only officer of the corps who, with Mr. Martin, has maintained connection with it from the beginning until now. In the career of each of these officers Mr. Hope took a warm and personal interest.

It only remains to say that while Mr. Martin was obtaining promotion step by step among the volunteers, he was also advancing *pari passu* in his profession. As an educationist he is a recognised authority in Scotland. As secretary of the Educational Institute of Scotland he kept in touch with his brother teachers throughout the country, and frequently he represented the institute at the general meetings of the sister associations of teachers in England and in Ireland; and in September 1892 the Institute marked its appreciation of his services by elevating him to the presidential chair.

His energy, wisdom, and prudence, along with his wide experience, make his counsels influential at the board of the Hope Trustees.

THE REV. JACOB PRIMMER.

The name of the Rev. Jacob Primmer of Townhill is better known, perhaps, than that of any other of the Hope Trustees. He is a man of marked individuality, and it has been his lot to be for several years much before the public. In the church courts, where he has appeared by petition and by appeal; by correspondence with notable personages on various forms of Papal aggression; and by the holding of conventicles and mass meetings throughout the country, he has drawn to himself a considerable amount of attention and remark. His friends admire him for his zeal, his courage and

consistency ; while his opponents, stung to resentment by the keenness of his invective, have sometimes used very hard words against him.

He was brought before Mr. Hope's notice in 1859, in connection with a prize competition in the British League classes at Leith. At this time he was employed by Messrs. Paton & Ritchie ; but wishing to obtain a vacant place in another establishment, he got Mr. Hope to write on his behalf. Mr. Hope wrote favourably, adding : " He is the style of lad I would like for this office, had he been educated for the law ; " and when the firm agreed to take him, he further said : " I fully expect that you will find Jacob Primmer a Jacob Faithful."

Mr. Primmer formed the design of studying for the ministry in 1865, and applied for, and with the help of Mr. Hope, obtained one of the bursaries in the patronage of the Town Council.

Writing to him some time after that, Mr. Hope casually inquired, " What are you doing for Popery ? " The answer he received ran thus : " I hope God will always keep me from doing anything *for* Popery, and shall enable me to do everything in my power against it." He added that he " never wearies of the study of the Popish controversy ; " and putting Mr. Hope upon the defensive, asked him whether he was in his own congregation of St. Andrew's raising any testimony against the practice observed there of chanting the metrical Psalms.

Later he assured Mr. Hope that he " had a fight with the Pope whenever he had the opportunity."

Mr. Primmer was licensed as a preacher by the Presbytery of Turriff towards the end of 1872 ; and announcing the fact, and again expressing his gratitude to Mr. Hope for all his kindness to him, he said : " It is my earnest prayer that God may enable me to fight until my death against the Man of Sin."

Soon after his licence he was appointed to a mission station at Gardenstown, Banff ; and reporting progress to Mr. Hope, he wrote : "We meet in a hall which we rent from a publican. I have not been dumb as to drunkenness." The two publicans of the place, incensed at his plainness of speech, withdrew from his congregation, and he was informed that he would have to find some other place of meeting. Before leaving Gardenstown Mr. Primmer had the satisfaction of seeing a fully-equipped church there opened free of debt.

In 1876 Mr. Primmer became minister at the little mining village of Townhill, where he was largely instrumental in getting another church opened in connection with the Church of Scotland. There he was not without his troubles ; but his congregation were deeply attached to him. They were proud of him for his steadfastness to principle, even though in some things they might wish him to have been less uncompromising.

When, in 1888, the Protestants all over the country were holding in commemoration the defeat of the Spanish Armada in 1588, and the accession of the Protestant dynasty in 1688, Mr. Primmer, accompanied by the Rev. Robert Thomson of Ladywell, held a mighty demonstration on the historic Hill of Beath. It was estimated that the concourse numbered upwards of 10,000 people. The success of this great gathering led, two years afterwards, to the inauguration of the mass meetings and conventicles with which Mr. Primmer's name has been so intimately associated.

At those meetings he certainly did say startling things. In scathing language he denounced all ritualism and ritualists, undeterred by the consideration that the men he was attacking occupied the foremost places in the church. Moderators and ex-Moderators he held up to open ridicule, and one who was soon to be called to that high office he described as a "sanctimonious hypocrite." For this expression he was sharply taken to

task. But he sturdily maintained that he would prove his words ; and the proceedings that had been initiated were powerless to harm him.

When Mr. Primmer went on his annual conventicle tour, it was no mere holiday play. There was a continual drain upon his energy. Sometimes he was not well received, opponents howling wildly and throwing turf and stones, but his courage never once gave way. Besides, he had his compensation in the plaudits and the welcome of his friends. He said all that he had got to say, concluding with the reading of his resolution, which was, in the great majority of cases, unanimously carried. It was a comprehensive resolution. It denounced the Church Service Society and the Scottish Church Society; it condemned *The Scottish Hymnal*, because of Popish errors seen in several of its hymns ; it declared against liturgies and images in churches, against sending special envoys to the Pope, against the marriage law of Malta, against Popish lotteries, and sundry other encroachments made by Roman Catholicism ; it maintained that the Bible should be restored to the public schools, and that monasteries and nunneries ought to be suppressed ; and ended with the intimation that copies of the resolution should be sent to the principal church courts, to leading statesmen, to the House of Commons, and likewise to the Sovereign. During the thirteen years ending 7th June 1903, there were held 632 great open-air meetings ; and the numbers addressed are estimated at 2,830,000.

In addition to work of this kind Mr. Primmer has shown great activity in the work of the School Boards at Dunfermline. Appealing to the people of the burgh of Dunfermline, on the necessity for a sound religious education in the schools, he was returned at the head of the poll. On the School Board of the Parish of Dunfermline he also got a seat, his candidature here also being expressly undertaken for the purpose of securing

for the children a thoroughly religious training. In March 1906, as in 1894, he was returned at the top of the poll, having several hundreds of votes above the next successful candidate.

Passing over such casual undertakings as his attacks on the images of St. Giles', and more recently of St. Cuthbert's, and his appearance in the *rôle* of the Scottish Kensit, where he attended, as a spectator, at the General Assembly's Communion Service in St. Giles', and made formal protest against the service and the use at it of a printed liturgy, special notice may be taken of his writings. He is the author of several cleverly illustrated pamphlets against definite ritualistic practices, and he has had some notable correspondences on subjects cognate to these.

But his chief production is a book of 460 pages, entitled "Jacob Primmer in Rome." It has a great many illustrations, and has now passed into a fourth edition. Among others who have accepted copies of the work are His Majesty the King, when he was Prince of Wales; His Majesty the King of Italy, His Majesty the King of Sweden, the late Marquis of Salisbury, and the late Right Hon. W. E. Gladstone. In this book an account is given of a journey that Mr. Primmer took in 1895 to Rome, Naples, and Florence. As he is a keen observer, and took copious notes, the book is brimful of incident; and as he is well acquainted with the Roman Catholic controversy, and quotes authorities for every important statement he makes, it is a storehouse of Protestant facts. How uncompromising a Protestant is the writer is seen on almost every page.

In private life Mr. Primmer is most unassuming. He is excessively kind-hearted, and full of mirth and glee. It is not easy to recognise in the man who can laugh with the heartiness of a child, and entertain one with most pleasant converse, the combative ecclesiastic whose sharp and incisive words have roused both rage

and scorn. It was in consequence of failing health that Mr. Primmer had to give up his conventicles in 1903; and in May 1904 he retired from the pastorate of Townhill, the General Assembly specially voting him an annuity of £90 a year from the Aged and Infirm Ministers' Fund. But he is still active as a writer in the newspapers, and, as above indicated, retains his seat on the School Boards. Though frailer in body, his mind is as alert as can be; and thus, though in comparative retirement, he is still an earnest labourer in the vineyard of the Lord.

THE REV. DAVID JAMIE, B.D.

The Rev. David Jamie received his primary education at the Burgh School of Canongate, and at a very early age entered the employment of Messrs. Cowan and Company, stationers, Edinburgh. Becoming a pupil at Cowgate Port evening school, he came, as a prizer, under Mr. Hope's observation. When at Dr. Bell's School, Niddry Street, he was called up to receive his prize, he was such a little boy that Mr. Hope lifted him up upon the table to let him be seen by the assembly. This incident was often afterwards recalled with much amusement.

In 1865 Mr. Jamie had the honour of an invitation to Leadhills, and had four weeks there of supreme enjoyment; and when, in 1866, the invitation was renewed, he was in despair, because he could not get leave of absence. Mr. Hope, however, wrote on his behalf to Mr. Charles Cowan, ex-M.P., and the necessary leave was given. Had the young apprentice seen this letter, he would have been surprised to find himself described in such flattering terms as these : "Of thorough sterling principle, talented, quiet, obliging, punctual, and practical;" "decidedly the top boy for his age of all the hundreds of boys I have to do with at present."

In 1867 Mr. Jamie entered the service of the British

League, and became an assistant superintendent at the children's abstinence meetings. He was also in this year enrolled as a regular pupil in the second class of the Royal High School. Having been successful in obtaining several prizes, he was continued at the school throughout the whole of the curriculum, and carried off in 1872, among other prizes, the Macgregor Gold Medal, which was awarded to the dux of the school. Proceeding in regular course to the University, Mr. Jamie took in 1875 his M.A. degree.

In the summer of this year (1875) he, along with Mr. Campbell, accompanied Mr. Hope to Neuenahr, to Homburg, and to Wildbad. The two squires, being like Zaccheus, short of stature, whereas the knight bore resemblance to the sons of Anak, were irreverently denominated by the natives, "Kleine Herren," which ministered to Mr. Hope's amusement, for to his un-Germanized ear the words suggested the "Caller Herrin" of the Scottish song.

Subsequently Mr. Jamie had two summer sessions at the University of Marburg, and had the opportunity, besides attending some of the classes, of sharing in the festivities incident to that university's 350th year, which was observed as a year of jubilee.

Mr. Hope was kept informed by regular epistles of Mr. Jamie's doings, and knew how much he was appreciating his sojourn on the Continent; and with his accustomed generosity he planned for him still further advantages. Formerly he had encouraged him to learn French, and had provided a French tutor. In the spring of 1879, when Mr. Jamie had taken his B.D. degree, he made known his plan. He proposed that, before entering on his professional career, he should devote, say, a year and a half to travel and to the study of the French, German, and Italian languages, spending, say, a third of the time in each of the respective countries, he paying all expenses. It was a tempting offer, but it

was declined. While it was still pending Mr. Jamie received the appointment of assistant to Dr. Jamieson, of St. Paul's, Glasgow, and he went to Glasgow with Mr. Hope's full sanction and approval. After nearly two years in Glasgow, when the revered Dr. Jamieson died, Mr. Jamie became assistant to Dr. Macdonald of the High Church, Inverness, and a year or so later was elected to Ballingry, to which charge he was ordained in July 1882.

It is interesting to note that, when preparing for the organisation of the Trust, Mr. Hope reverted in considerable measure to the plan he had formed in 1854 for working the Scottish Protestant Association. Then the idea was to have a central association in Edinburgh, with branch associations all over the country; now, it was intended, as before, to direct operations from Edinburgh, and to have, if possible, aiders' associations in all the places which the agents of the Trust could influence. The plan now formed was to send lecturers throughout the length and breadth of Scotland, systematically working through district after district, with the design of rousing and encouraging all who might thus be reached to oppose the encroachments of Roman Catholicism, and unite in defence of our Protestant faith. A special feature of the lectures was to be their illustration by lime-light views, thus bringing into full operation Mr. Hope's long-cherished plan of conveying instruction, in a popular manner, by means of the magic lantern. To ensure success in this department no expense was spared, the instruments procured being of the most effective description. The result has amply realised the highest expectation. In general, two lectures are given in each place visited, one at an earlier hour to children, and another to adults at an hour more advanced. In this way there have been given, during the last three years alone, 1700 adult Protestant lime-light lectures,

and 1340 to juveniles. Of lime-light abstinence lectures, within the same period, there were delivered 89 to adults and 99 to juveniles.

The Hope Trust also seeks to further the cause of Protestantism by giving donations of sums of money to Societies in Scotland, England, and elsewhere, which are actively engaged in Protestant work. The Trust also disseminates a large quantity of Protestant literature. When, in November 1904, Dr. Robertson of Venice, whose book on Roman Catholic Italy has been widely circulated, gave, under the auspices of the Scottish Reformation Society, Protestant lectures in Edinburgh and Glasgow, 1000 copies of Dr. Wyllie's *Which Sovereign* were given away at one meeting alone. When, in July 1905, the John Knox Quater-Centenary celebrations were held, and 20,000 children assembled in the Queen's Park, Edinburgh, besides thousands of onlookers, 14,050 copies of Barnett Smith's *John Knox and the Reformation* were presented to children who were present. When, in November 1905, an adult demonstration was held in the Synod Hall, 1695 copies of Michael McCarthy's *Roman Catholic Ireland and Protestant Scotland* were distributed among those present. When, in December 1905, 3000 members of the Boys' Brigade assembled in the Synod Hall to hear an address by Sheriff, now Lord Guthrie, 2222 copies of Barnett Smith's book on *John Knox and the Reformation* were presented to lads who attended; and subsequently the same book was given to 1900 Sabbath scholars who also met in demonstration.

During the last two years, people being interested in the question of France and the Vatican, 6194 copies of Dr. Salmond's pamphlet on *The Religious Question in France* have been sent to ministers in Great Britain and Ireland. And when a large meeting was held in Edinburgh in March of this year, to pass resolutions against the increase of conventional and monastic institutions in

this country, suitable books were given to all who attended.

Similarly valuable books are given as prizes to the children attending the Abstinence meetings which still are held throughout the city. For the last three years the average weekly attendance for the prescribed number of weeks has been 2703. In last session those making perfect attendance numbered 1049, and there were other 15 only once absent, and 171 only absent twice. In consequence of this large increase of attendance, it is now necessary to hold three soirees at the New Year in Edinburgh, and one in Leith. Over 1000 each evening attend the soirees in Edinburgh, and in Leith over 600.

The man upon whom has largely fallen the work of organising those meetings, and superintending the work of carrying through all arrangements, is Mr. William M. Ramsay, the man whom Mr. Hope originally found most helpful in carrying out and developing his plans. And Mr. Ramsay still superintends the work done by the agents, receives and deals with their reports, and generally, at the sight of the Trustees, supervises all the operations of the Trust. He is a native of the little village of Carnbee in Fife, and entered Mr. Hope's service in 1888. Previous to that time he had been engaged in mission work—a work congenial to his desires and aptitudes—in the town of Portobello, where he still resides.

As an elder in the church, and a member of some of its committees, Mr. Ramsay has won for himself a name in the General Assembly; and already he is more than a name—he is a distinct power—in the Young Men's Guild. As Convener of the Temperance Committee he has done signal service in inaugurating the Guild Tent movement, by which Temperance Tents are now a



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distinguished feature of the Volunteer Camps in the summer months. Besides being skilful in planning, Mr. Ramsay is a fluent, powerful, eloquent speaker, has a reasoned knowledge of the subjects on which he speaks, is strong in his convictions but never extreme, and therefore his recommendations and suggestions carry influence with them.

CHAPTER XXVI

CLOSING YEARS

IT only remains that a short account be given of the manner in which Mr. Hope spent the closing years of his life. Though the day was fully occupied, there was not the bustle and restless energy that characterised the former years. More of his time was given now to general reading, and in the summer he had more protracted holidays. By medical advice, in order to prevent the risk of cold, he not only kept within the house entirely during the winter months, but he occupied exclusively a suite of rooms in one of the upper stories. There he conducted his business, saw his friends, and even had his walking exercise. Occasionally, when he had a visitor, or had made an appointment with one of his young men, he would link his arm in his and march from room to room, discoursing as he went. And in his converse he often would recall an episode of the earlier days. Or if his companion for the time were not versed in British League affairs, he would expound to him its principles, and explain the views he formerly had advocated.

In this later period there are many letters, both of those written by Mr. Hope and those received by him, which one would like to lay before the public. In some of them Mr. Hope himself had a peculiar pleasure.

Lord Young, for example, writing him in reply to a friendly note along with which he had sent Tracts No. X. and No. XI., said in the course of his letter : "I read the tracts with pleasure and instruction, and the highest appreciation of your own philanthropic zeal and ability."

In February 1892 Mr. James Hope sent to his brother for perusal a letter he had received from the Earl of Hopetoun, in which he mentioned that Mr. Munro, the Premier of Victoria, was "a strict T.T.," and that he had told him that he knew Mr. John Hope.

Mr. John Hope was aware that the Premier of Victoria was an abstainer, and that he remembered his connection with the British League; for when Mr. Campbell was on a holiday tour in Australia he learned from the Rev. John Inglis of Ballarat, who himself had been in the British League, and used to attend the No-Popery meetings in Mary's Chapel, that Mr. Munro was still in possession of his British League card of membership, and had remained, through all the intervening years, faithful to the principles of the British League.

At this period also he had a most interesting and mutually laudatory correspondence with the Earl of Rosebery.

Though not going out into the world, Mr. Hope kept himself well informed of what was going on in the world, perusing daily *The Scotsman* and *Standard*, and subscribing also to *The Weekly Times*. He was also a diligent reader of *The Tablet*. He took in some religious periodicals, and some Protestant and total abstinence publications; but he always had in hand, besides, some standard work in history, or travel, or biography, or the like, which he read carefully, pencil in hand. He was especially fond of natural history; but he had no love for poetry, and on fiction he did not spend a single hour.

With the approach of early summer Mr. Hope began to think of Oban, whose mild and genial climate suited him exactly. For several years he began his holiday by going out in the afternoon to Currie, returning to business by a morning train; but latterly he left off

Currie altogether, and made more lengthy sojourns at Oban.

But there he did not forswear all business, for often he had with him a clerk, and made liberal use of the post. Or he would have a friend, like Bailie Lewis, staying with him over Sunday; or he would hold converse with inhabitants of Oban, with several of whom he formed acquaintanceships. Also, attended by his man-servant, he had his daily walks, his striking personality always attracting attention.

In dress, as in many other things, Mr. Hope was not at all conventional. Up till 1875 he had worn the high silk hat; but when in Homburg in that year he purchased at a manufactory there a soft felt hat, which was so comfortable that afterwards he would wear nothing else.

As to his food he was equally careful; and what the doctor recommended, that would he faithfully take, were it palatable or the reverse. But he had no objection to the palatable. When at Wildbad, where he had frequent discussions on temperance with his friend, the late Mr. A. Campbell Swinton of Kimmerghame, who was also taking the waters there, Dr. Burckhart happened to come to Mr. Hope's rooms at breakfast time, and finding that he was about to sit down to coffee and beef-steak, said: "Ah, Mr. Hope, you do not need wine when you take such a breakfast as that." To this Mr. Hope replied, with a smile: "May I tell that to Mr. Swinton?"

Mr. Hope was, in ordinary, a very healthy man, having from his boyhood no more serious illness than a mild attack of lumbago, which he had in 1872, and occasional rheumatism, which never was acute. In 1860 his eyes troubled him a little, being somewhat bloodshot; and then he got into use the opera-glasses, which afterwards, in a spirit of mischief, he would level at an opponent in the Town Council, to that

opponent's confusion, and oftentimes resentment. But his eyes were good all through.

Similarly he complained of a little deafness in one of his ears, which prevented him from hearing well in church. But those about him sometimes thought his deaf ear served him wondrous well.

Like other people he occasionally caught cold, but from this, in usual, he speedily recovered.

His last illness came upon him suddenly, and was not of long continuance. He was apparently in perfect health till about half-past four on the morning of Wednesday, May 10, 1893, when he was seized with an internal shivering.

He recovered during Friday. On Saturday he felt much better, and made out a codicil, his signature to which was his last. On Sunday he remained much the same; on Monday he was comparatively well; but on that night he was seized with another rigour, and from that time on to the end he was alternately better and worse, but gradually sinking in strength. He suffered no pain whatever, and retained his faculties practically to the last moment of his life.

Mr. Hope's favourite text during his illness was, "For me to live is Christ, and to die is gain," and these words were frequently on his lips. Nevertheless it was really on the first Thursday, the day after he was taken ill, that he bade farewell to those who were standing at his bedside, when he said, "My race is run." At four o'clock on the day before his death his favourite text was repeated to him, and he was asked if he knew the speaker. He replied, "Quite well." Throughout his illness, on being asked repeatedly whether he was feeling pain, he said, "No; only very wearied."

Mr. Hope's regular medical attendant was Dr. John M'Gibbon, who at one time had been an agent in the British League; but there were called in Dr. George

Balfour of Walker Street, physician, and Dr. A. G. Millar of Coates Crescent, surgeon. He died on Sunday morning, the 25th of June 1893, and was buried in the family burying-ground in Greyfriars' Churchyard. It being Mr. Hope's desire that his funeral should be strictly private, no invitations were issued beyond a very limited circle; but the hour of the funeral becoming known, a large number of the inhabitants of Edinburgh, Volunteers, and old British Leaguers, collected in and around the graveyard, in token of the respect in which they held the memory of him who was gone; and if they could have given articulate expression to the thought that pervaded their minds, it would have been in the language which was used with regard to Mr. Hope by a business man who had had many business dealings with him—"He was a good, strong man."

BY THE SAME AUTHOR

JOHN HOPE PHILANTHROPIST AND REFORMER

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